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I S A I A H.

*A NEW TRANSLATION.*



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# I S A I A H.

A NEW TRANSLATION;

WITH

A PRELIMINARY DISSERTATION,

AND

N O T E S

CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

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BY ROBERT LOWTH, D. D.

E. R. SS. LOND. AND GOTTING.

LORD BISHOP OF LONDON.

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IN TWO VOLUMES.

VOL. I.

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THE FIFTH EDITION.

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EDINBURGH:

PRINTED BY GEORGE CAW,

FOR JAMES MORISON, BOOKSELLER, PERTH;  
W. & J. DEAS, EDINBURGH; AND WILLIAMS & SMITH,  
LONDON.

1807.

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## THE KING.

SIR,

AN attempt to set in a just light the writings of the most sublime and elegant of the Prophets of the Old Testament might merit the honour of Your Majesty's gracious acceptance, were the execution in any degree answerable to the design. If it has at all succeeded, it is in a great measure to be ascribed to a particular attention to that most important, but too long neglected, part of Sacred Criticism, which, to the honour of this Nation, and to the universal benefit of the Christian Church, hath been set forward, and is now greatly advanced, under Your Majesty's distinguished Patronage. Your Majesty's taste and judgment have induced You to encourage every part of Science tending to the benefit of Your people and the glory of Your age: and Your Majesty's piety hath prompted

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ed You to promote in the first place every thing that may contribute to the advancement of true Religion, and to favour every well meant design, which has that great object in view.

THIS consideration encourages me to beg leave humbly to approach Your Majesty with this small offering, accompanied with the truest sentiments of duty, affection, and gratitude ; and with the most fervent prayers to Almighty God for Your Majesty's happiness, private and public, temporal and eternal.

Your Majesty's

most dutiful Subject

and most devoted Servant,

R. LONDON.

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THE

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## PRELIMINARY DISSERTATION.

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THE design of the following Translation of Isaiah is not only to give an exact and faithful representation of the words and of the sense of the Prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but, moreover, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English Reader some notion of the peculiar turn and cast of the original. The latter part of this design coincides perfectly well with the former: it is indeed impossible to give a just idea of the Prophet's manner of writing, otherwise than by a close literal version. And yet, though so many literal versions of this Prophet have been given, as well of old as in later times; a just representation of his manner, and of the form of his composition, has never been attempted, or even thought of, by any Translator, in any language whether ancient or modern. Whatever of that kind has appeared in former translations, (and much indeed

must appear in every literal translation), has been rather the effect of chance than of design, of necessity than of study: for what room could there be for study or design in this case, or at least for success in it, when the translators themselves had but a very imperfect notion, an inadequate or even false idea, of the real character of the author as a writer; of the general nature, and of the peculiar form, of the composition?

It has, I think, been universally understood, that the Prophesies of Isaiah are written in Prose. The style, the thoughts, the images, the expressions, have been allowed to be Poetical, and that in the highest degree: but that they are written in Verse, in Measure, or Rhythm, or whatever it is that distinguishes, as Poetry, the composition of those books of the Old Testament which are allowed to be Poetical, such as Job, the Psalms, and the Proverbs, from the Historical books, as mere Prose; this has never been supposed, at least has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew Verse have been various; their ideas of the nature of it vague, obscure, and imperfect: yet still there has been a general persuasion, that some books of the Old Testament are written in Verse; but that the writings of the Prophets are not of that number.

The learned Vitringa says<sup>1</sup>, that Isaiah's composition has a sort of numbers, or measure; “esse

<sup>1</sup> Prolegom. in Iesaiam, p. 8.

“ ora-

“ orationem suis adstrictam numeris :” he means that it has a kind of Oratorial number, or measure, as he afterwards explains it ; and he quotes Scaliger, as being of the same opinion, and as adding, that “ however upon this account it could not rightly be called Poetry .” About the beginning of this century, Herman Von der Hardt <sup>2</sup>, the Hardouin of Germany, attempted to reduce Joel’s Elegies, as he called them, to Iambic Verse ; and, consistently with his hypothesis, he affirmed, that the Prophets wrote in Verse. This is the only exception I meet with to the universality of the contrary opinion. It was looked upon as one of his Paradoxes, and little attention was paid to it. But what was his success in making out Joel’s Iambics, and in helping his readers to form in consequence a more just idea of the character of the Prophetic Style, I cannot say ; having never seen his treatise on that subject.

The Jews of early times were of the same opinion, that the books of the Prophets are written in Prose ; as far as we have any evidence of their judgment on this subject. Jerom <sup>3</sup> certainly speaks the sense of his Jewish Preceptors as to this matter. Having written his Translation of Isaiah from the Hebrew Verity in *Stichi*, or Lines divided according to the *cola* and *cominata*, after the manner of Verse ; which

<sup>1</sup> Scaliger, Animadvers. in Chron. Eusebii. p. 6.

<sup>2</sup> See Wolfi Biblioth. Hebr. Tom. ii. p. 169.

<sup>3</sup> Praef. in Transl. Esaiae ex Heb. Veritate.

was<sup>1</sup> often done in the Prophetic writings, for the sake of perspicuity ; he cautions his reader, “ not “ to mistake it for Metre ; as if it were any thing “ like the Psalms, or the writings of Solomon ; for “ it was nothing more than what was usual in the “ copies of the prose work of Demosthenes and Ci-“ cero.” The later Jews have been uniformly of the same opinion : and the rest of the learned world seem to have taken it up on their authority, and have generally maintained it.

But if there should appear a manifest conformity between the Prophetical Style, and that of the Books supposed to be Metrical ; a conformity in every known part of the Poetical character, which equally discriminates the Prophetical and the Metrical Books, from those acknowledged to be Prose : it will be of use to trace out and to mark this conformity with all possible accuracy ; to observe, how far the peculiar characteristics of each style coincide ; and to see, whether the agreement between them be such, as to induce us to conclude, that the Poetical and the Prophetical character of style and composition, though generally supposed to be different, yet are really one and the same.

This I purpose to do in the following Dissertation ; and I the more readily embrace the present opportunity of resuming this subject, as what I have for-

\* See Grabe, Proleg. in *xxx. Intt. Tom. i. Cap. i. § 6.*  
merly

merly written<sup>1</sup> upon it seems to have met with the approbation of the learned. And here I shall endeavour to treat it more at large; to pursue it further, and to a greater degree of minuteness; and to present it to the English Reader in the easiest and most intelligible form, that I am able to give it. The examples, with which I shall illustrate it, shall be more numerous, and all (a very few excepted) different from those already given; that they may serve by way of supplement to that part of the former work, as well as of themselves to place the subject in the fullest and clearest light.

Now, in order to make this comparison between the Prophetical and the Poetical Books, it will be necessary in the first place to state the true character of the Poetical or Metrical Style, to trace out carefully whatever plain signs or indications yet remain of metre, or rhythm, or whatever else it was, that constituted Hebrew Verse; to separate the true, or at least the probable, from the manifestly false; and to give as clear and satisfactory an explanation of the matter as can now reasonably be expected, in the present imperfect state of the Hebrew language, and in a subject, which for near two thousand years has been involved in great obscurity, and only rendered still more obscure by the discordant opinions of the learned, and the various hypotheses, which they have formed concerning it.

<sup>1</sup> De Sacra Poësi Hebræorum Prælect. xviii, xix.

The first and most manifest indication of Verse in the Hebrew Poetical books presents itself in the Acrostich or Alphabetical Poems: of which there happily remain many examples, and those of various kinds; so that we could not have hoped, or even wished, for more light of this sort to lead us on in the very entrance of our inquiry. The nature, or rather the form, of these Poems is this: the Poem consists of twenty-two Lines, or of twenty-two Systems of Lines, or Periods, or Stanzas, according to the number of the Letters of the Hebrew Alphabet; and every Line, or every Stanza, begins with each Letter in its order, as it stands in the Alphabet; that is, the first Line, or first Stanza, begins with **א**, the second with **ב**, and so on. This was certainly intended for the assistance of the memory; and was chiefly employed in subjects of common use, as maxims of morality, and forms of devotion; which being expressed in detached Sentences, or Aphorisms, (the form in which the sages of the most ancient times delivered their instructions,) the inconvenience arising from the subject, the want of connexion in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are still extant in the books of the Old Testament, twelve<sup>1</sup> of

<sup>1</sup> Psalms xxv, xxxiv, xxxvii, cxI, cxII, cxIX, cxLV. Prov. xxxI. ver. 10—31. Lament. I, II, III, IV.

these

these Poems ; (for I reckon the four first Chapters of the Lamentations of Jeremiah as so many distinct Poems;) three of them perfectly <sup>1</sup> Alphabetical ; in which every Line is marked by its Initial Letter ; the other nine less perfectly Alphabetical, in which every Stanza only is so distinguished. Of the three former it is to be remarked, that not only every single Line is distinguished by its Initial Letter, but that the whole Poem is laid out into Stanzas ; two of <sup>2</sup> these Poems each into ten Stanzas, all of two Lines, except the two last Stanzas in each, which are of three Lines : in these the sense and the construction manifestly point out the division into Stanzas, and mark the limit of every Stanza. The third <sup>3</sup> of these perfectly Alphabetical Poems consists of twenty-two Stanzas, of three Lines : but in this the Initial Letter of every Stanza is also the Initial Letter of every Line of that Stanza ; so that both the Lines, and the Stanzas, are infallibly limited. And in all the three Poems the Pauses of the Sentences coincide with the Pauses of the Lines and Stanzas.

It is also further to be observed of these three Poems, that the Lines, so determined by the Initial Letters, in the same Poem, are remarkably equal to one another in length, in the number of Words nearly, and probably in the number of Syllables ; and that the Lines of the same Stanza have a remarkable

<sup>1</sup> Ps. cxI, cxII. Lament. III.

<sup>2</sup> Ps. cxI. cxIII.

<sup>3</sup> Lament. III.

congruity one with another, in the matter and the form, in the sense and the construction.

Of the other nine Poems less perfectly Alphabetical, in which the Stanzas only are marked with Initial Letters, six<sup>1</sup> consist of Stanzas of two Lines, two<sup>2</sup> of Stanzas of three Lines, and one<sup>3</sup> of Stanzas of four Lines : not taking into the account at present some irregularities, which in all probability are to be imputed to the mistakes of transcribers. And these Stanzas likewise naturally divide themselves into their distinct Lines, the sense and the construction plainly pointing out their limits ; and the Lines have the same congruity one with another in matter and form, as was above observed in regard to the Poems more perfectly Alphabetical.

Another thing to be observed of the three Poems perfectly Alphabetical is, that in two<sup>4</sup> of them the Lines are shorter than those of the third<sup>5</sup> by about one third part, or almost half : and of the other nine Poems, the Stanzas only of which are Alphabetical, that three<sup>6</sup> consist of the longer Lines, and the six others of the shorter.

Now from these examples, which are not only curious, but of real use, and of great importance in the present inquiry, we may draw some conclusions,

<sup>1</sup> Ps. xxv, xxxiv, cxix, cxlv. Prov. xxxi. Lament. iv.

<sup>2</sup> Lament. i, ii.

<sup>3</sup> Ps. xxxviii.

<sup>4</sup> Ps. cxI, cxII.

<sup>5</sup> Lament. iii.

<sup>6</sup> Lament. i, ii, iv.

which

which plainly follow from the premises, and must be admitted in regard to the Alphabetical Poems themselves ; which also may by Analogy be applied with great probability to other poems, while the Lines and Stanzas are not so determined by Initial Letters, yet which appear in other respects to be of the same kind.

In the first place, we may safely conclude, that the Poems perfectly Alphabetical consist of Verses properly so called; of Verses regulated by some observation of harmony or cadence; of measure, numbers, or rhythm. For it is not at all probable in the nature of the thing, or from examples of the like kind in other languages, that a portion of mere Prose, in which numbers and harmony are totally disregarded, should be laid out according to a scale of division, which carries with it such evident marks of study and labour, of art in the contrivance, and exactness in the execution, And I presume it will be easily granted in regard to the other Poems, which are divided into Stanzas by the Initial Letters, which Stanzas are subdivided by the pauses of the Sentence into Lines easily distinguished one from another, commonly the same number of Lines to a Stanza in the same poem ; that these are of the same kind of composition with the former, and that they equally consist of Verses. And in general, in regard to the rest of the Poems of the Hebrews, bearing evidently the same marks and characteristics of composition with the Alphabetical Poems in other respects, and falling into regular Lines,

Lines, often into regular Stanzas, according to the pauses of the Sentences; which Stanzas and Lines have a certain parity or proportion to one another; that these likewise consist of Verse; of Verse distinguished from Prose, not only by the style, the figures, the diction; by a loftiness of thought, and richness of imagery; but by being divided into Lines, and sometimes into Systems of Lines; which Lines, having an apparent equality, similitude, or proportion, one to another, were in some sort measured by the ear, and regulated according to some general laws of metre, rhythm, harmony, or cadence.

Further, we may conclude from the example of the perfectly Alphabetical Poems, that whatever it might be that constituted Hebrew Verse, it certainly did not consist in Rhyme, or similar and correspondent sounds at the ends of the verses: for as the ends of the verses in those Poems are infallibly marked; and it plainly appears, that the final Syllables of the correspondent verses, whether in distichs or triplets, are not similar in sound to one another; it is manifest, that Rhymes, or similar endings, are not an essential part of Hebrew Verses. The Grammatical forms of the Hebrew language in the Verbs, and Pronouns, and the Plurals of Nouns, are so simple and uniform, and bear so great a share in the termination of words, that similar endings must sometimes happen, and cannot well be avoided; but, so far from constituting an essential or principal part of the art of Hebrew Versification, they seem to have

have been no object of attention and study, nor to have been industriously sought after as a favourite accessory ornament.

That the Verses had something regular in their form and composition, seems probable from their apparent parity and uniformity, and the relation which they manifestly bear to the distribution of the sentence into its members. But as to the harmony and cadence, the metre or rhythm, of what kind they were, and by what laws regulated, these examples give us no light, nor afford us sufficient principles on which to build any theory, or to form any hypothesis. For harmony arises from the proportion, relation, and correspondence of different combined sounds ; and verse from the arrangement of words, and the disposition of syllables, according to number, quantity, and accent ; therefore the harmony and true modulation of verse depends upon a perfect pronunciation of the language, and a knowledge of the principles and rules of versification ; and metre supposes an exact knowledge of the number and quantity of syllables, and, in some languages, of the accent. But the true pronunciation of Hebrew is lost : lost to a degree far beyond what can ever be the case of any European language preserved only in writing : for the Hebrew language, like most of the other Oriental languages, expressing only the Consonants, and being destitute of its vowels, has lain now for two thousand years in a manner mute and incapable of utterance : the number of syllables is in

a great

a great many words uncertain ; the quantity and accent wholly unknown. We are ignorant of all these particulars ; and incapable of acquiring any certain knowledge concerning them : how then is it possible for us to attain to the knowledge of Hebrew Verse ? That we know nothing of the quantity of the syllables, in Hebrew, and of the number of them in many words, and of the accent, will hardly now be denied by any man : but if any should still maintain the authority of the Masoretical Punctuation, (though discordant in many instances from the imperfect remains of a Pronunciation of much earlier date, and of better authority, that of the Seventy, of Origen, and other Writers,) yet it must be allowed, that no one, according to that System, hath been able to reduce the Hebrew Poems to any sort of harmony <sup>1</sup>. And indeed it is not to be wondered, that rules of Pronunciation, formed, as it is now generally admitted, above a thousand years after the language ceased to be spoken, should fail of giving us the true sound of Hebrew Verse. But if it was impossible for the Masoretes, assisted in some measure by a traditional pronunciation, delivered down from their ancestors, to attain to a true expression of the sounds of the language ; how is it possible for us at this time, so much further removed from the only source of knowledge in this case, the audible voice, to improve or to amend their system,

<sup>1</sup> See Hare Prolegomena in Psalmos, p. xl, &c.

or to supply a more genuine system in its place, which may answer our purpose better, and lay open to us the laws of Hebrew Versification? The pursuit is vain; the object of it lies beyond our reach; it is not within the compass of human reason or invention. The question concerning Hebrew Metre is now pretty much upon the same footing with that concerning the Greek accents. That there were certain laws of ancient Hebrew Metre is very probable; and that the living Greek language was modulated by certain rules of Accent is beyond dispute: but a man born deaf may as reasonably pretend to acquire an idea of sound, as the Critic of these days to attain to the true modulation of Greek by Accent, and of Hebrew by Metre<sup>1</sup>.

Thus much then, I think, we may be allowed to infer from the Alphabetical Poems; namely, that the Hebrew Poems are written in Verse, properly so called; that the harmony of the verses does not arise from Rhyme, that is, from similar corresponding sounds terminating the verses; but from some sort of Rhythm, probably some sort of Metre, the laws of which are now altogether unknown, and wholly undiscoverable: yet that there are evident marks of a certain correspondence of the verses with one another, and of a certain relation between the composition of the Verses and the composition of the Sentences; the formation of the

<sup>1</sup> See A Larger Confutation of Bishop Hare's Hebrew Metre, London, 1766; where I have fully treated of this subject.

former depending in some degree upon the distribution of the latter ; so that generally Periods coincide with Stanzas, Members with Verses, and Pauses of the one with Pauses of the other ; which peculiar form of composition is so observable, as plainly to discriminate in general the parts of the Hebrew Scriptures which are written in Verse, from those which are written in Prose. This will require a larger and more minute explication ; not only as a matter necessary to our present purpose ; that is, to ascertain the character of the Prophetical Style in general, and of that of the Prophet Isaiah in particular ; but as a principle of considerable use, and of no small importance, in the Interpretation of the Poetical parts of the Old Testament.

The correspondence of one Verse, or Line, with another, I call Parallelism. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it, in Sense ; or similar to it in the form of Grammatical Construction ; these I call Parallel Lines ; and the words or phrases, answering one to another in the corresponding Lines, Parallel Terms.

Parallel Lines may be reduced to Three sorts ; Parallels Synonymous, Parallels Antithetic, and Parallels Synthetic. Of each of these I shall give a variety of examples, in order to shew the various forms, under which they appear : first, from the Books universally acknowledged to be Poetical ; then, correspondent examples from the Prophet Isaiah ; and

some-

sometimes also from the other Prophets ; to shew, that the form and character of the Composition is in all the same.

As some of the examples, which follow, are of many lines, the reader may perhaps note a single line or two intermixed, which do not properly belong to that class, under which they are ranged.— These are retained, to preserve the connection and harmony of the whole passage : and it is to be observed, that the several sorts of Parallels are perpetually mixed with one another ; and this mixture gives a variety and beauty to the composition.

First of Parallel Lines Synonymous : that is, which correspond one to another by expressing the same sense in different, but equivalent terms ; when a Proposition is delivered, and is immediately repeated, in the whole or in part, the expression being varied, but the sense entirely, or nearly the same. As in the following examples :

“ O-Jehovah, in-thy-strength the-king shall-rejoice ;  
 “ And-in-thy-salvation how greatly shall-he-exult !  
 “ The-desire of-his-heart thou-hast-granted unto-him ;  
 “ And-the-request of-his-lips thou-hast-not denied.”

Ps. xxi. 1, 2:

“ Because I-called, and-ye-refused ;  
 “ I-stretched-out my-hand, and-no-one regarded :  
 “ But-ye-have-defeated all my-counsel ;  
 “ And-would-not incline to-my-reproof :  
 “ I also will-laugh at-your-calamity ;

“ I-will-

“ I-will-mock, when-what-you-feared cometh ;  
 “ When-what-you-feared cometh like-a-devastation ;  
 “ And-your-calamity advanceth like-a-tempest ;  
 “ When-distress and-anguish come upon-you :  
 “ Then shall-they-call-upon-me, but-I-will-not answer ;  
 “ They-shall-seek-me-early, but-they-shall-not find-me ;  
 “ Because they-hated knowledge ;  
 “ And-did-not choose the-fear of-Jehovah ;  
 “ Did-not incline to-my-counsel ;  
 “ Contemptuously-rejected all my-reproach ;  
 “ Therefore-shall-they-eat of-the-fruit of-their-ways ;  
 “ And-shall-be-satiated with-their-own-devices.  
 “ For the-defection of-the-simple shall-slay-them ;  
 “ And-the-security of-fools shall-destroy them.”

Prov. i. 24—32.

“ Seek-ye Jehovah, while-he-may-be-found ;  
 “ Call-ye-upon-him, while-he-is near :  
 “ Let-the-wicked forsake his-way ;  
 “ And-the-unrighteous man his-thoughts :  
 “ And-let-him-return to Jehovah, and-he-will-compas-  
     “ sionate-him ;  
 “ And-unto our-God, for he-aboundeth in-forgiveness.”

Isaiah, LV. 6, 7.

“ Fear not, for thou-shalt-not be-ashamed ;  
 “ And-blush not, for thou-shalt-not be-brought-to-re-  
     “ proach :  
 “ For thou-shalt-forget the-shame of-thy-youth ;  
 “ And-the-reproach of-thy-widowhood thou-shalt-remem-  
     “ ber no more.”

Isaiah, LIV. 4.

“ Hearken unto-me, ye-that-know righteousness ;  
 “ The-people in-whose-heart is-my-law :  
 “ Fear not the-reproach of-wretched-man ;

“ Neither

“ Neither be ye borne down by their revilings ;  
 “ For the moth shall consume them like a garment ;  
 “ And the worm shall eat them like wool :  
 “ But my righteousness shall endure for ever ;  
 “ And my salvation to the age of ages.”

Isaiah, li. 7, 8.

“ Like mighty men shall they rush on ;  
 “ Like warriors shall they mount the wall :  
 “ And every one in his way shall they march ;  
 “ And they shall not turn aside from their paths.”

Joel, ii. 7.

“ Blessed is the man, that feareth Jehovah ;  
 “ That greatly delighteth in his commandments.”

Ps. cxii. 1.

“ Hearken unto me, O house of Jacob ;  
 “ And all the remnant of the house of Israel.”

Isaiah, xlvi. 3.

“ Honour Jehovah with thy riches ;  
 “ And with the first fruits of all thine increase.”

Prov. iii. 9.

“ Incline your ear, and come unto me ;  
 “ Hearken, and your soul shall live.”

Isaiah, lv. 3.

In the foregoing<sup>1</sup> examples may be observed the different degrees of Synonymous Parallelism. The Parallel Lines sometimes consist of three or more Synonymous terms; sometimes of two; which is ge-

<sup>1</sup> The terms in English, consisting of several words, are hitherto distinguished with marks of connection; to shew, that they answer to single words in Hebrew.

nerally the case, when the Verb, or the Nominative Case of the first Sentence is to be carried on to the second, or understood there; sometimes of one only; as in the four last examples. There are also among the foregoing a few instances, in which the lines consist each of double members, or two propositions. I shall add one or two more of these, very perfect in their kind:

“ Bow thy heavens, O Jehovah, and descend ;  
 “ Touch the mountains, and they shall smoke :  
 “ Dart forth lightning, and scatter them ;  
 “ Shoot out thine arrows, and destroy them.”

Psal. CXLIV. 5, 6.

“ And they shall build houses, and shall inhabit them ;  
 “ And they shall plant vineyards, and shall eat the fruit  
     “ thereof ;  
 “ They shall not build, and another inhabit ;  
 “ They shall not plant, and another eat :  
 “ For as the days of a tree, shall be the days of my peo-  
     “ ple ;  
 “ And they shall wear out the works of their own hands.”

Isaiah, LXV. 21, 22.

Parallels are also sometimes formed by a repetition of part of the first sentence :

“ My voice is unto God, and I cry aloud ;  
 “ My voice unto God, and he will hearken unto me.  
 “ I will remember the works of Jehovah ;  
 “ Yea, I will remember thy wonders of old.”  
 “ The waters saw thee, O God ;  
 “ The waters saw thee; they were seised with anguish.”

Ps. LXXVII. 1, 11, 16.

“ For

“ For he hath humbled those that dwell on high ;  
 “ The lofty city, he hath brought her down ;  
 “ He hath brought her down to the ground,  
 “ He hath levelled her with the dust.  
 “ The foot shall trample upon her ;  
 “ The feet of the poor, the steps of the needy.”

Isaiah, xxvi. 5, 6.

“ What shall I do unto thee, O Ephraim !  
 “ What shall I do unto thee, O Judah !  
 “ For your goodness is as the morning cloud,  
 “ And as the early dew it passeth away.” Hosea, vi. 4.

Sometimes in the latter line a part is to be supplied from the former to compleat the sentence :

“ And those that persecute me thou wilt make to turn  
 “ their backs to me ;  
 “ Those that hate me , and I will cut them off.”

2 Sam. xxii. 41.

“ The mighty dead tremble from beneath ;  
 “ The waters, and they that dwell therein.”

Job, xxvi. 5.

“ And I looked, and there was no man ;  
 “ Even among the idols<sup>2</sup>, and there was no one that  
 “ gave advice ;”  
 “ And I inquired of them, and [there was no one] that  
 “ returned an answer.”

Isaiah, xli. 28.

<sup>1</sup> In the parallel place, Ps. xviii. the Poetical form of the sentence is much hurt, by the removing of the Conjunction, from the second to the first word in this line : but a MS. in that place reads as here.

<sup>2</sup> See the note on the place.

Further, there are Parallel Triplets ; when three lines correspond together, and form a kind of Stanza ; of which, however, only two commonly are Synonymous :

“ The wicked shall see it, and it shall grieve him ;  
 “ He shall gnash his teeth, and pine away ;  
 “ The desire of the wicked shall perish.” Ps. cxii. 10.  
 “ That day, let it become darkness ;  
 “ Let not God from above inquire after it ;  
 “ Nor let the flowing light radiate upon it.  
 “ That night, let utter darkness seize it ;  
 “ Let it not be united with the days of the year ;  
 “ Let it not come into the number of the months.  
 “ Let the stars of its twilight be darkened :  
 “ Let it look for light, and may there be none ;  
 “ And let it not behold the eyelids of the morning.”

Job, iii. 4, 6, 9.

“ And he shall snatch on the right, and yet be hungry ;  
 “ And he shall devour on the left, and not be satisfied ;  
 “ Every man shall devour the flesh of his neighbour<sup>1</sup>.”

Isaiah, ix. 20.

“ Put ye in the sickle, for the harvest is ripe ;  
 “ Come away, get you down, for the wine-press is full ;  
 “ The vats overflow ; for great is their wickedness.”

Joel, iii. 13.

There are likewise Parallels consisting of four lines ; two Distichs being so connected together, by the sense and the construction, as to make one Stan-

<sup>1</sup> See the note on the place.

za. Such is the form of the xxxviith Psalm; which is evidently laid out by the Initial Letters in Stanzas of four lines; though in regard to that disposition some irregularities are found in the present copies. From this Psalm, which gives a sufficient warrant for considering the union of two Distichs as making a Stanza of four lines, I shall take the first example:

“ Be not moved with indignation against the evil-doers ;  
 “ Nor with zeal against the workers of iniquity :  
 “ For like the grass they shall soon be cut off ;  
 “ And like the green herb they shall wither.”

Ps. xxxvii. 1, 2.

“ The ox knoweth his possessor ;  
 “ And the ass the crib of his lord ;  
 “ But Israel doth not know Me<sup>1</sup> ;  
 “ Neither doth my people consider.”      Isaiah, i. 3.

“ And I said, I have laboured in vain ;  
 “ For nought and for vanity I have spent my strength :  
 “ Nevertheless my cause is with Jehovah ;  
 “ And the reward of my work with my God.”

Isaiah, XLIX. 4.

“ Jehovah shall roar from Sion ;  
 “ And shall utter his voice from Jerusalem :  
 “ And the habitations of the shepherds shall mourn ;  
 “ And the head of Carmel shall wither.”      Amos, i. 2.

In like manner some periods may be considered as making Stanzas of Five lines; in which the odd line,

<sup>1</sup> See the note on the place.

or member, either comes in between two Distichs, or after two Distichs makes a full close :

“ If thou wouldest seek early unto God ;  
 “ And make thy supplication to the Almighty ;  
 “ If thou wert pure and upright :  
 “ Verily now would he rise up in thy defence ;  
 “ And make peaceable the dwelling of thy righteousness.”

Job, VIII. 5, 6.

“ They bear him on the shoulder ; they carry him about ;  
 “ They set him down in his place, and he standeth ;  
 “ From his place he shall not remove ;  
 “ To him, that crieth unto him, he will not answer ;  
 “ Neither will he deliver him from his distress.”

Isaiah, XLVI. 7.

“ Who is wise, and will understand these things ?  
 “ Prudent, and will know them ?  
 “ For right are the ways of Jehovah ;  
 “ And the just shall walk in them ;  
 “ But the disobedient shall fall therein.” Hosea, XIV. 9.

“ And Jehovah shall roar out of Sion ;  
 “ And from Jerusalem shall utter his voice ;  
 “ And the heavens and the earth shall tremble :  
 “ But Jehovah will be the refuge of his people ;  
 “ And a strong defence to the sons of Israel.”

Joel, III. 16.

“ Who establisheth the word of his servant ;  
 “ And accomplisheth the counsel of his messengers :  
 “ Who sayeth to Jerusalem, Thou shalt be inhabited ;  
 “ And to the cities of Judah, Ye shall be built ;  
 “ And her desolate places I will restore.”

Isaiah, XLIV. 26.

In

In Stanzas of Four lines sometimes the Parallel lines answer to one another alternately ; the first to the third, and the second to the fourth :

“ As the heavens are high above the earth ;

“ So high <sup>1</sup> is his goodness over them that fear him :

“ As remote as the east is from the west ;

“ So far hath he removed from us our transgressions.”

Ps. ciii. 12.

“ And ye said : Nay, but on horses will we flee ;

“ Therefore shall ye be put to flight :

“ And on swift coursers will we ride ;

“ Therefore shall they be swift, that pursue you.”

Isaiah, xxx. 16.

And a Stanza of Five lines admits of the same elegance :

“ Who is there among you, that feareth Jehovah ?

“ Let him hearken unto the voice of his servant :

“ That walketh in darkness, and hath no light ?

“ Let him trust in the name of Jehovah ;

“ And rest himself on the support of his God.”

Isaiah, L. 10.

The second sort of Parallels are the Antithetic : when two lines correspond with one another by an Opposition of terms and sentiments ; when the second is contrasted with the first, sometimes in ex-

<sup>1</sup> תְּהִלָּה ; compare the next verse ; and see Isaiah, Lv. 9. and the note there:

pressions,

pressions, sometimes in sense only. Accordingly the degrees of Antithesis are various; from an exact contraposition of word to word through the whole sentence, down to a general disparity, with something of a contrariety, in the two propositions.

Thus in the following examples:

“A wise son rejoiceth his father;

“But a foolish son is the grief of his mother.”

Prov. x. 1.

Where every word hath its opposite: for the terms *father* and *mother* are, as the Logicians say, relatively opposite.

“The memory of the just is a blessing;

“But the name of the wicked shall rot.” Prov. x. 7.

Here there are only two Antithetic terms: for *memory* and *name* are Synonymous.

“There is that scattereth, and still increaseth;

“And that is unreasonably sparing, yet groweth poor.”

Prov. xi. 24.

Here there is a kind of double Antithesis; one between the two lines themselves; and likewise a subordinate opposition between the two parts of each.

“Many seek the face of the prince;

“But the determination concerning a man is from Jehovah.”

Prov. xxix. 26.

Where the opposition is chiefly between the single terms the Prince, and Jehovah: but there is an opposition likewise in the general sentiment; which expresses,

expresses, or intimates, the vanity of depending on the former, without seeking the favour of the latter. In the following there is much the same opposition of sentiment, without any contraposition of terms at all :

“ The lot is cast into the lap ;

“ But the whole determination of it is from Jehovah.”

Prov. xvi. 33.

That is, the event seems to be the work of Chance ; but is really the direction of Providence.

The foregoing examples are all taken from the Proverbs of Solomon, where they abound : for this form is peculiarly adapted to that kind of writing ; to adages, aphorisms, and detached sentences. Indeed the elegance, acuteness, and force of a great number of Solomon’s wise sayings arise in a great measure from the Antithetic form, the opposition of diction and sentiment. We are not therefore to expect frequent instances of it in the other Poems of the Old Testament ; especially those, that are elevated in the style, and more connected in the parts. However, I shall add a few examples of the like kind from the high Poetry.

“ These in chariots, and those in horses ;

“ But we in the name of Jehovah our God will <sup>1</sup> be strong.

“ They are bowed down, and fallen ;

“ But we are risen, and maintain ourselves firm.”

Ps. xx. 7, 8.

<sup>1</sup> נִכְיָר, so LXX. Syr. *Aethiop.*

“ For

“ For his wrath is but for a moment, his favour for life ;  
 “ Sorrow may lodge for the evening, but in the morning  
 “ gladness.”

Ps. xxx. 5.

“ Yet a little while, and the wicked shall be no more ;  
 “ Thou shalt look at his place, and he shall not be found :  
 “ But the meek shall inherit the land ;  
 “ And delight themselves in abundant prosperity.”

Ps. xxxvii. 10, 11.

In the last example the opposition lies between the two parts of a Stanza of Four lines, the latter Distich being opposed to the former. So likewise the following.

“ For the mountains shall be removed ;  
 “ And the hills shall be overthrown :  
 “ But my kindness from thee shall not be removed ;  
 “ And the covenant of my peace shall not be overthrown.”

Isaiah, LIV. 10.

“ The bricks are fallen, but we will build with hewn stone ;  
 “ The sycamores are cut down, but we will replace them  
 “ with cedars.”

Isaiah, IX. 10.

Here the lines themselves are Synthetically Parallel ; and the Opposition lies between the two members of each.

The third sort of Parallels I call Synthetic or Constructive : where the Parallelism consists only in the similar

similar form of Construction ; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts ; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

“ Praise ye Jehovah, ye of the earth ;  
 “ Ye sea-monsters, and all deeps :  
 “ Fire and hail, snow and vapour ;  
 “ Stormy wind, executing his command :  
 “ Mountains, and all hills ;  
 “ Fruit-trees, and all cedars :  
 “ Wild beasts, and all cattle ;  
 “ Reptiles, and birds of wing :  
 “ Kings of the earth, and all peoples ;  
 “ Princes, and all judges of the earth :  
 “ Youths, and also virgins ;  
 “ Old men, together with the children :  
 “ Let them praise the name of Jehovah ;  
 “ For his name alone is exalted ;  
 “ His majesty, above earth and heaven.”

Ps. cxlviii. 7—13.

“ With him is wisdom and might ;  
 “ To him belong counsel and understanding,  
 “ Lo ! he pulleth down, and it shall not be built ;  
 “ He incloseth a man, and he shall not be set loose.  
 “ Lo ! he withholdeth the waters, and they are dried up ;  
 “ And he sendeth them forth, and they overturn the earth.

“ With

“ With him is strength, and perfect existence ;  
 “ The deceived, and the deceiver, are his.”

Job, XII. 13—16.

“ Is such then the fast which I choose ?  
 “ That a man should afflict his soul for a day ?  
 “ Is it, that he should bow down his head like a bulrush ;  
 “ And spread sackcloth and ashes for his couch ?  
 “ Shall this be called a fast ;  
 “ And a day acceptable to Jehovah ?  
 ■ Is not this the fast that I choose ?  
 “ To dissolve the bands of wickedness  
 “ To loosen the oppressive burthens ;  
 “ To deliver those that are crushed by violence ;  
 “ And that ye should break asunder every yoke ?  
 “ Is it not to distribute thy bread to the hungry ;  
 “ And to bring the wandering poor into thy house ?  
 “ When thou seest the naked, that thou clothe him ;  
 “ And that thou hide not thyself from thine own flesh ?  
 “ Then shall thy light break forth like the morning ;  
 “ And thy wounds shall speedily be healed over :  
 “ And thy righteousness shall go before thee ;  
 “ And the glory of Jehovah shall bring up thy rear.”

Isaiah, LVIII. 5—8.

Of the Constructive kind is most commonly the Parallelism of Stanzas of Three lines ; though they are sometimes **Synonymous** throughout, and often have two lines **Synonymous** ; examples of both which are above given. The following are Constructively Parallel :

“ Whatsoever Jehovah pleaseth,  
 “ That doeth he in the heavens, and in the earth ;

“ In

“ In the sea, and in all the deeps :  
 “ Causing the vapours to ascend from the ends of the  
 “ earth ;  
 “ Making the lightnings with the rain ;  
 “ Bringing forth the wind out of his treasures.”

Ps. cxxxv. 6, 7.

“ The Lord Jehovah hath opened mine ear,  
 “ And I was not rebellious ;  
 “ Neither did I withdraw myself backward,  
 “ I gave my back to the smiters,  
 “ And my cheeks to them that plucked off the hair ;  
 “ My face I hid not from shame and spitting.”

Isaiah, l. 5, 6.

“ Thou shalt sow, but shalt not reap ;  
 “ Thou shalt tread the olive, but shalt not anoint thee  
 “ with oil ;  
 “ And the grape, but shalt not drink wine.”

Micah, vi. 15.

Of the same sort of Parallelism are those passages, frequent in the Poetic Books, where a Definite number is twice put for an Indefinite ; this being followed by an enumeration of particulars naturally throws the sentences into a Parallelism, which cannot be of any other than the Synthetic kind. This seems to have been a favourite ornament. There are many excellent examples of it in the xxxth Chapter of Proverbs, to which I refer the reader : and shall here give one or two from other places.

“ These six things Jehovah hateth ;  
 “ And seven are the abomination of his soul.

“ Lofty

“Lofty eyes, and a lying tongue ;  
 “And hands shedding innocent blood :  
 “A heart fabricating wicked thoughts ;  
 “Feet hastily running to mischief :  
 “A false witness breathing out lies ;  
 “And the sower of strife between brethren.”

Prov. vi. 16—19

“Give a portion to seven, and also to eight ;  
 “For thou knowest not what evil shall be upon the  
 “earth.”

Eccles. xi. 2.

“These two things have befallen thee ; who shall be-  
 “moan thee ?  
 “Desolation and destruction, the famine and the sword ;  
 “who shall comfort thee ?”

that is, taken alternately, desolation by famine, and destruction by the sword. Of which alternate construction I shall add a remarkable example or two ; where the Parallelism arises from the alternation of the members of the sentences :

“I am black, but yet beautiful, O Daughters of Jeru-  
 “salem :  
 “Like the tents of Kedar ; like the pavilions of Solo-  
 “mon.”

Cant. i. 5.

that is, black as the tents of Kedar ; (made of dark-coloured goats hair;) beautiful, as the pavilions of Solomon,

“On her house-tops, and to her open streets,  
 “Every one howleth, descendeth with weeping.”

Isaiah, xv. 3.

that

that is, every one howleth on her house-tops, and descendeth with weeping to her open streets.

The reader will observe in the foregoing examples, that though there are perhaps no two lines corresponding one with another as equivalent, or opposite in terms ; yet there is a parallelism equally apparent, and almost as striking, which arises from the similar form and equality of the lines, from the correspondence of the members and the construction ; the consequence of which is a harmony and rhythm, little inferior in effect to that of the two kinds preceding.

The degrees of the correspondence of the lines in this last sort of Parallels must, from the nature of it, be various. Sometimes the Parallelism is more, sometimes less, exact : sometimes hardly at all apparent. It requires indeed particular attention, much study of the genius of the language, much habitude in the analysis of the construction, to be able in all cases to see and to distinguish the nice rests and pauses, which ought to be made, in order to give the period or the sentence its intended turn and cadence, and to each part its due time and proportion. The Jewish Critics, called the Masoretes, were exceedingly attentive to their language in this part ; even to a scrupulous exactness and subtle refinement ; as it appears from that extremely complicated System of Grammatical Punctuation, more embarrassing than useful, which they have invented. It is therefore not improbable, that they might have  
had

had some insight into this matter ; and in distinguishing the parts of the sentence by Accents might have had regard to the harmony of the Period, and the proportion of the members, as well as to the strict Grammatical disposition of the constructive parts. Of this, I think, I perceive evident tokens : for they sometimes seem to have more regard, in distributing the sentence, to the Poetical or Rhetorical harmony of the Period, and the proportion of the members, than to the Grammatical Construction. To explain what I mean, I shall here give some examples, in which the Masoretes, in distinguishing the sentence into its parts, have given marks of pauses perfectly agreeable to the Poetical Rhythm, but such as the Grammatical Construction does not require, and scarcely admits. Though it is a difficult matter to know the precise quantity of time, which they allot to every distinctive Point ; for it depends on the relation and proportion, which it bears to the whole arrangement of Points throughout the sentence ; and though it is impossible to express the great variety of them by our scanty system of Punctuation ; yet I shall endeavour to mark them out to the English reader, in a rude manner, so as to give him some notion of what I imagine it to have been their design to express. Thus then they distinguish the following sentences :

“ And they that recompense evil for good<sup>1</sup> ;

“ Are mine adversaries, because I follow what is good.”

Ps. xxxviii. 20.

<sup>1</sup> Athnac.

“ Upon

“ Upon Jehovah, in my distress <sup>1</sup> ;  
 “ I called, and he heard me.”  
 “ Long hath my soul had her dwelling <sup>1</sup> ;  
 “ With him that hateth peace.”              Psal. cxx. 1, 6.

“ I love Jehovah, for he hath heard <sup>1</sup> ;  
 “ The voice of my supplication.  
 “ I will walk, before Jehovah <sup>1</sup> ;  
 “ In the land of the living.  
 “ What shall I return unto Jehovah <sup>1</sup> ;  
 “ For all the benefits which he hath bestowed on me ?  
 “ My vows I will pay to Jehovah <sup>1</sup> ;  
 “ Now in the presence of all his people.  
 “ Precious in the eyes of Jehovah <sup>1</sup> ;  
 “ Is the death of his saints.”    Psal. cxvi. 1, 9, 12, 14, 15.

“ Yea the stars of heaven and the constellations thereof <sup>2</sup>,  
 “ Shall not send forth their light :”        Isaiah, XIII. 10.

“ In that day, shall his strongly fenced cities become <sup>3</sup>,  
 “ Like the desertion of the Hivites and the Amorites.”  
 Isaiah, xvii. 9.

“ For the glorious name of Jehovah shall be unto us <sup>2</sup>,  
 “ A place of confluent streams, of broad rivers.”  
 Isaiah, xxxiii. 21.

“ That she hath received at the hand of Jehovah <sup>2</sup>,  
 “ Double of the punishment of all her sins.”

Isaiah, XL. 2.

<sup>1</sup> Athnac.              <sup>2</sup> Zakeph-katon.              <sup>3</sup> Rebiah.

*Athnac* in the three Metrical Books, as the Jews account them, is but the third in order of power among the Distinctive Points; but, however, always takes place when the period is of two members only; in all the other Books he is second: in the latter

Of the three different sorts of Parallels, as above explained, every one hath its peculiar character and proper effect; and therefore they are differently employed on different occasions; and this sort of Parallelism is chiefly made use of, which is best adapted to the nature of the subject and of the Poem. Synonymous Parallels have the appearance of art and concinnity, and a studied elegance; they prevail chiefly in shorter Poems; in many of the Psalms; in Balaam's Prophecies; frequently in those of Isaiah, which are most of them distinct Poems of no great length. The Antithetic Parallelism gives an acuteness and force to Adages and moral Sentences; and therefore, as I observed before, abounds in Solomon's Proverbs, and elsewhere is not often to be met with. The Poem of Job, being on a large plan, and in a high Tragic style, though very exact in the division of the lines, and in the Parallelism, and affording many fine examples of the Synonymous kind, yet consists chiefly of the Constructive. A happy mixture of the several sorts gives an agreeable variety: and they serve mutually to recommend and set off one another.

I mentioned above, that there appeared to be two sorts of Hebrew Verses, differing from one another

therefore *Rebiab* and *Zakeph-katon* which come next to *Athnac*, have nearly the same Distinctive power, as *Athnac* has in the former. They will scarce be thought over-rated at a comma.

in

in regard to their length: the examples hitherto given are all, except one, of the shorter kind of verse. The longer, though they admit of every sort of Parallelism, yet belonging for the most part to the last class, that of Constructive Parallels, I shall treat of them in this place, and endeavour to explain the nature, and to point out the marks of them, as fully and exactly as I can.

This distinction of Hebrew Verses into Longer and Shorter, is founded on the authority of the Alphabetical Poems; one third of the whole number of which are manifestly of the Longer sort of verse; the rest of the Shorter. I do not presume exactly to define by the number of Syllables, supposing we could with some probability determine it, the limit that separates one sort of verse from the other; so that every verse exceeding or falling short of that number should be always accounted a long or a short verse: all that I affirm is this; that One of the Three Poems Perfectly Alphabetical, and therefore intallibly divided into its verses; and Three of the Nine other Alphabetical Poems, divided into their verses, after the manner of the Perfectly Alphabetical, with the greatest degree of probability; that these Four Poems, being the Four first Lamentations of Jeremiah, fall into verses about one third longer, taking them one with another, than those of the other Eight Alphabetical Poems. I shall first give an example of these long verses from a Poem

Perfectly Alphabetical, in which therefore the limits of the verses are unerringly defined :

“ I am the man that hath seen affliction, by the rod of  
 “ his anger :  
 “ He hath led me, and made me walk, in darkness, not  
 “ in light :  
 “ Even again turneth he his hand against me, all the day  
 “ long.  
 “ He hath made old my flesh and my skin, he hath broken  
 “ my bones :  
 “ He hath built against me, and hath compassed me, with  
 “ gall and travail :  
 “ He hath made me dwell in dark places, as the dead of  
 “ old.” Lament. III. 1—6.

The following is from the 1st Lamentation ; in which the Stanzas are defined by Initial Letters, and are, like the former, of three lines ;

“ How doth the city solitary sit, she that was full of  
 “ people !  
 “ How is she become a widow, that was great among  
 “ the nations !  
 “ Princess among the Provinces, how is she become  
 “ tributary !  
 “ She weepeth sore in the night, and her tear is upon  
 “ her cheek :  
 “ She hath none to comfort her, among all her lovers :  
 “ All her friends have betrayed her, they became her  
 “ enemies.” Lament. I. 1, 2.

I shall now give examples of the same sort of verse, where the limits of the verses are to be collected only from

from the Poetical Construction of the sentences : and first from the Books acknowledged on all hands to be Poetical ; and of these we must have recourse to the Psalms only ; for I believe there is not a single instance of this sort of verse to be found in the Poem of Job ; and scarce any in the Proverbs of Solomon.

“ The law of Jehovah is perfect, restoring the soul ;  
“ The testimony of Jehovah is sure, making wise the  
“ simple :  
“ The precepts of Jehovah are right, rejoicing the heart ;  
“ The commandment of Jehovah is clear, enlightening  
“ the eyes :  
“ The fear of Jehovah is pure, enduring for ever ;  
“ The judgments of Jehovah are truth ; they are altogether  
“ righteous :  
“ More desireable than gold, and than much fine gold ;  
“ And sweeter than honey, and the dropping of honey-  
“ combs.”

Psal. xix. 7—10.

“ That our sons may be like plants, growing up in their  
“ youth ;  
“ Our daughters like the corner-pillars, carved for the  
“ structure of a palace :  
“ Our store houses full, producing all kinds of provision :  
“ Our flocks bringing forth thousands, ten thousands in  
“ our fields :  
“ Our oxen strong to labour ; no irruption, no capti-  
“ vity ;  
“ And no outcry in our streets.”

Psal. cxliv. 12—14.

“ O ! how great is thy goodness which thou hast treasur-  
“ ed up, for them that fear thee ;

“ Which

“They are ashamed, they are even confounded, his  
“adversaries, all of them;  
“Together they retire in confusion, the fabricators of  
“images:  
“But Israel shall be saved in Jehovah, with eternal salva-  
“tion;  
“Ye shall not be ashamed, neither shall ye be confound-  
“ed, to the ages of eternity.”

<sup>1</sup> See the note on the place.

# These

These examples, all except the two first, are of long verses thrown in, irregularly, but with design, between verses of another sort; among which they stand out, as it were, somewhat distinguished in regard to their matter as well as their form.

I think, I perceive some peculiarities in the cast and structure of these verses, which mark them, and distinguish them from those of the other sort. The closing pause of each line is generally very full and strong: and in each line commonly, towards the end, at least beyond the middle of it, there is a small rest, or interval, depending on the sense and Grammatical construction, which I would call a Half-pause.

The Conjunction *וְ*, the common particle of connection, which abounds in the Hebrew language, and is very often used without any necessity at all, seems to be frequently and studiously omitted at the Half-pause: the remaining clause being added, to use a grammatical term, by Apposition to some word preceding; or coming in as an adjunct, or circumstance depending on the former part, and completing the Sentence. This gives a certain air to these verses, which may be esteemed in some sort as characteristic of the kind.

The first Four Lamentations are Four distinct Poems consisting uniformly and entirely of<sup>1</sup> the Long

<sup>1</sup> In the second Lamentation, the second line of the 4th Period is deficient in length: and so likewise is the 31st verse of the third

Long Verse, which may therefore be properly called the Elegiac Verse ; from those Elegies, which give the plainest and the most undoubted examples of it. There may perhaps be found many other very probable examples in the same kind : but this is what I cannot pretend to determine with any certainty. Such, I think, are the XLIIId and XLIIIId Psalms ; which I imagine make one entire Poem<sup>1</sup>, and ought not to have been divided into two Psalms : the lines are all of the Longer kind, except the third line of the Intercalary Stanza three times inserted ; which third line, like that at the close of an example given above from the CXLIVth Psalm, is of the shorter kind of verse ; somewhat like the Parœmiac verse of the Greeks, which commonly makes the close of a

third Lamentation. In the former two words are lost out of the text ; in the latter, one. This will plainly appear by supplying those words from the Chaldee Paraphrase, which has happily preserved them. They prove their own genuineness by making the line of a just length, and by completely restoring the sense ; which in the former is otherwise not unexceptionable, in the latter manifestly imperfect. I will add the lines ; with the words supplied, included in crotchetts :

וַיָּדַר [כִּי נָעַר] כִּי מְהֻמְדֵי־עַזְלֶת

“ And he slew [every youth,] all that were desireable to the “ eye.”

כִּי לَا יַנְחֵת לְעָזָלָם [עֲבָדָיו] אֲדֹנָיו

“ For the Lord will not cast off [his servants] for ever.”

<sup>1</sup> This conjecture, offered some years ago, has since been confirmed by twenty two MSS. which join them together.

set of Anapaestic verses. Such likewise may perhaps be the ~~cist~~ Psalm ; which seems to consist of fourteen long verses, or seven Distichs, thus divided :

“ Mercy and judgment will I celebrate ; to thee, O Je-  
“ hovah, will I sing.

“ I will act circumspectly in the perfect way ; when wilt  
“ thou come unto me ?

“ I will walk with a perfect heart in the midst of my  
“ house ;

“ I will not set before mine eyes, a wicked thing :  
“ Him, that dealeth unfaithfully, I hate ; he shall not  
“ cleave unto me ;

“ A perverse heart shall remove from me ; the wicked I  
“ will not know.

“ Whoso slandereth in secret his friend, him will I de-  
“ stroy.

“ The lofty of eyes, and the proud of heart, him I will  
“ not endure.

“ Mine eyes shall be on the faithful of the land, that  
“ they may dwell with me ;

“ Whoso walketh in the perfect way, he shall minister  
“ unto me.

“ He shall not dwell within my house, who practiceth  
“ deceit.

“ He, that speaketh falsehood, shall not be established in  
“ my sight.

“ Every morning will I destroy all the wicked of the  
“ land ;

“ To cut off, from the city of Jehovah, all the workers  
“ of iniquity.”

The sublime Ode of Isaiah in the xivth Chapter  
is all of this kind of verse, except, perhaps, a verse  
or

or two towards the end: and the prophecy against Senacherib in the xxxviith Chapter, as far as it is addressed to Senacherib himself.

I venture to submit to the judgment of the candid Reader the preceding observations, upon a subject, which hardly admits of proof and certainty; which is rather a matter of opinion and of taste, than of science: especially in the latter part; which endeavours to establish, and to point out, the difference of two sorts of verse, the Longer and the Shorter. For though the Third Lamentation of Jeremiah gives a clear and indubitable example of the Elegiac or Long Verse, and the two Psalms Perfectly Alphabetical of the Shorter; yet the whole art of Hebrew Versification, except only what appears in the Construction of the sentences, being totally lost, it is not easy to try by them other passages of verse, so as to draw any certain conclusion in all cases, whether they are of the same kind, or not. And that, for this among other reasons; because what I call the Half-pause, which I think prevails for the most part in the Longer verses, is sometimes so strong and so full in the middle of the line, that it seems naturally to resolve it into a distich of two Short verses. I readily therefore acknowledge, that in settling the distribution of the lines, or verses, in the following Translation I have had frequent doubts, and particularly in determining the Long and Short Verses. I am still uncertain in regard to many places,

places, whether two lines ought to be joined to make one, or one line divided into two. But whatever doubts may remain concerning particulars, yet upon the whole, I should hope, that the method of distribution, here proposed, of Sentences into Stanzas and Verses in the Poetical Books of Scripture, will appear to have some foundation, and even to carry with it a considerable degree of probability. Though no complete System of Rules concerning this matter can perhaps be formed, which will hold good in every particular; yet this way of considering the subject may have its use, in furnishing a principle of Interpretation of some consequence, in giving a general idea of the style and character of the Hebrew Poetry, and in shewing the close conformity of style and character between great part of the Prophetical writings and the other books of the Old Testament, universally acknowledged to be Poetical.

And that the Reader may not think his pains wholly lost, in labouring through this long disquisition concerning sentences and members of sentences; in weighing words, and balancing periods; I shall endeavour to shew him something of the use and application of the preceding observations; and to convince him, that this branch of Criticism, minute as it may appear, yet merits the attention of the Translator and of the Interpreter of the Holy Scriptures; so large a part of which is entirely Poetical,

tical, and where occasional pieces of Poetry are interspersed through the whole.

It is incumbent on every Translator to study the manner of his Author; to mark the peculiarities of his style, to imitate his features, his air, his gesture, and, as far as the difference of language will permit, even his voice; in a word, to give a just and expressive resemblance of the Original. If he does not carefully attend to this, he will sometimes fail of entering into his meaning; he will always exhibit him unlike himself; in a dress, that will appear strange and unbecoming to all that are in any degree acquainted with him. Sebastian Castellio stands in the first rank for Critical abilities and Theological learning among the modern Translators of Scripture: but by endeavouring to give the whole composition of his Translation a new cast, to throw it out of the Hebrew idiom, and to make it adopt the Latin phrase and structure in its stead, he has given us something that is neither Hebrew nor Latin: the Hebrew manner is destroyed, and the Latin manner is not perfectly acquired; we regret the loss of the Hebrew simplicity, and we are disgusted with the perpetual affectation of Latin elegance. This is in general the case; but chiefly in the Poetical parts. Take the following for a specimen:

“ Quum Israelitæ ex Agypto, quum Jacobæ domus emi-

“ graret ex populo barbaro,

“ Judæi Israelitæ Deo fuisse sanctitati atque potestati.

“ Quo

“ Quo viso, mare fugit, & Jordanis retrocessit.

“ Montes arietum, colles ove natorum ritu exiliverunt.”

Surely to this even the barbarism of the Vulgate is preferable : for though it has no elegance of its own, yet it still retains the form, and gives us some idea of the force and spirit, of the Hebrew. I will subjoin it here ; for it needs not fear the comparison.

“ In exitu Israel de Ægypto, domûs Jacob de populo  
“ barbaro,

“ Facta est Judæa sanctificatio ejus, Israel potestas ejus.

“ Mare vedit, & fugit : Jordanis conversus est retrorsum.

“ Montes exultaverunt ut arietes : & colles sicut agni  
“ ovium.”

Flatness and insipidity will generally be the consequence of a deviation from the native manner of an original, which has a real merit, and a peculiar force of its own : for it will be very difficult to compensate the loss of this by any adventitious ornaments. To express fully and exactly the sense of the author is indeed the principal, but not the whole duty of the Translator. In a work of elegance and genius he is not only to inform : he must endeavour to please ; and to please by the same means, if possible, by which his Author pleases. If this pleasure arises in a great measure from the shape of the composition, and the form of the construction, as it does in the Hebrew Poetry beyond any other example whatsoever, the Translator's eye ought to be always intent upon this : to neglect this, is to give up all chance

chance of success, and all pretension to it. The importance of the subject, and the consequent necessity of keeping closely to the Letter of the original, has confined the Translators of Scripture within such narrow limits, that they have been forced, whether they designed it, or not, and even sometimes contrary to their design, as in the case of Castellio, to retain much of the Hebrew manner. This is remarkably the case in our Vulgar Translation; the constant use of which has rendered this manner familiar and agreeable to us. We have adopted the Hebrew taste; and what is with judgment, and upon proper occasion, well expressed in that taste, hardly ever fails to suggest the ideas of beauty, solemnity, and elevation. To shew the difference in this respect, I shall here give an example or two of a free and loose translation, yet sufficiently well expressing the sense, contrasted with another translation of the same, as strictly literal as possible.

1. "The merciful and gracious Lord hath so done his  
"marvellous works, that they ought to be had in remem-  
"brance." Ps. cxli. 4. Old Version.

2. "Lo! children and the fruit of the womb are an he-  
"ritage and gift, that cometh from the Lord."

Ps. cxxvii. 4. O. V.

3. "O put not your trust in princes, nor in any child of  
"man; for there is no help in them."

"For when the breath of man goeth forth, he shall turn  
"again to his earth; and then all his thoughts perish."

4. "The

4. "The Lord thy God, O Sion, shall be king for evermore, and throughout all generations."

Ps. CXLVI. 2, 3, 10. O. V.

1. "He hath made a memorial of his wonders : gracious and of tender mercy is Jehovah."

2. "Behold, an heritage from Jehovah are children ; a reward, the fruit of the womb."

3. "Trust ye not in Princes ; in the son of man, in whom is no salvation.

" His breath goeth forth ; he returneth to his earth ; in that day his thoughts perish."

4. "Jehovah shall reign for ever ; thy God, O Sion, from age to age."

The former examples are mere prose : the latter retain the outlines and the features of the original Hebrew, and from that cause alone are still Poetry.

But this strict attention to the form and fashion of the composition of the sacred writings of the Old Testament is not only useful and even necessary in the Translator, who is ambitious of preserving in his copy the force, and spirit, and elegance of the original : it will be of great use to him likewise merely as an Interpreter ; and will often lead him into the meaning of obscure words and phrases : sometimes it will suggest the true reading, where the text in our present Copies is faulty ; and will verify and confirm a correction offered on the authority of MSS, or of the ancient Versions. I shall add a few examples, as evidences of what is here advanced. One short

short passage of Isaiah will furnish a number sufficient for our purpose ; and the observant Reader will find several more in the Version and Notes subjoined.

“ Wherefore hear ye the word of Jehovah, ye scoffers ;  
 “ Ye who to this people in Jerusalem utter sententious  
     “ speeches.  
 “ Who say, We have entered into a covenant with death,  
 “ And with the grave we have made a treaty.—  
 “ *But* your covenant with death shall be broken ;  
 “ And your treaty with the grave shall not stand.”

Isaiah, xxviii. 14, 15, 18.

“ **מָשְׁלִי**, ye that *rule* this people, says our Version ; and so the generality of Interpreters ancient and modern. But this Prophecy is not addressed to the Rulers of the people, nor is it at all concerned with them in particular ; but it is directed to the Ephraimites in general : and this part to the scoffers among them, who ridiculed the denunciations of the Prophets, by giving out parabolical sentences, and solemn speeches, somewhat in the prophetic style, in opposition to their Prophecies : of which speeches he gives specimens in the next verse, as he had done before in the 9th and 10th verses. **מָשְׁלִי** therefore is parallel and synonymous to **אַנְשֵׁי לֹזֶן** *scoffers* ; and is not to be translated *rulers*, but to be taken in the other sense of the word, and rendered, “ those that speak parables.” And Iarchi in this place very properly

properly explains it, “ qui dicunt verba irrisio*nis* parabolicè.”

The next verse gives us an instance still more remarkable of the influence which the Parallelism has in determining the sense of words :

“ We have entered into a covenant with death ;

“ And with the grave we have made ——”

what ? Every one must answer immediately, an agreement, a bargain, a treaty, or something to the same sense : and so in effect say all the Versions, ancient and modern. But the word חִזְבָּן means no such thing in any part of the Bible ; (except in the 18th verse of this Chapter, here quoted, where it is repeated in the same sense, and nearly in the same form;) nor can the Lexicographers give any satisfactory account of the word in this sense ; which however they are forced to admit from the necessity of the case ; “ Rectè verto vocem חִזְבָּן, perinde ac חִזְבָּן v. 18. transactionem, licet neutra hac significatio alibi occurrat : circumstantia enim orationis eam necessariò exigit : ” says the learned Vitrina upon the place. It could not otherwise have been known, that the word had this meaning ; it is the Parallelism alone, that determines it to this meaning ; and that so clearly, that no doubt at all remains concerning the sense of the passage.

Again :

“ And your covenant with death shall be broken : ”

But כָּפֵר means to *cover*, to *cover sin*, and so to *expiate*, &c. and is never used in the sense of *breaking*, or *dissolving*, a covenant, though that notion so often occurs in the Scriptures ; nor can it be forced into this sense, but by a great deal of far-fetched reasoning. Besides, it ought to be כְּפַרְתָּה, or חֲבִרְתָּה, in the Feminine form, to agree with בְּרִית. So that the word, as it stands, makes neither Grammar nor Sense. There is great reason therefore to suspect some mistake in our present copy. The true reading is probably חֲפֵר, differing by one Letter. So conjectured Houbigant ; and so Archbishop Secker : and I find their conjecture confirmed by the Chaldee Paraphrast, who renders it by בְּטַל, the word which he generally uses in rendering this common phrase, הַפֵּיר בְּרִית. And this reading is still further confirmed by the Parallelism ; for חֲפֵר, *shall be broken*, in the first line, is Parallel and Synonymous to לֹא תָקַם, *shall not stand*, in the second.

The very same phrases are Parallel and Synonymous, Is. viii. 10.

“Take counsel together, and it shall come to nought,  
“ וְחַפֵּר ;

“ Speak the word, and it shall not stand, זֶלֶא יָקוּם.”

I shall add one example more ; and that of a Reading suggested by the Parallelism, and destitute of all authority of MSS, or ancient Versions.

“ But mine enemies *living* are numerous ;

“ And they that hate me wrongfully are multiplied.”

Ps. xxxviii. 19.

The

The word חַיִם, *living*, seems not to belong to this place; besides, that the construction of it in the Hebrew is very unusual and inelegant. The true reading in all probability is חַנְסָה, *without cause*; parallel and synonymous to שָׁקֵר, *wrongfully*, in the next line; (as in Ps. xxxv. 19.) which completes the Parallelism through both lines. Let the Reader compare Ps. LXIX. 5. where the very same three terms in each line are set parallel to one another, just in the same manner, as I suppose they must have been originally here. Which place likewise furnishes another example in the same kind: for a fourth term being there introduced in each line, the fourth term in the last line has been corrupted by the small mistake of inserting a י in the middle of it. It has been well restored by a conjecture of the learned and ingenious Bishop Hare.

“ They that hate me without cause are multiplied  
 “ yond the hairs of my head ;  
 “ They that are mine enemies wrongfully are more nu-  
 “ merous than the hairs of my locks.”

For מצתי, *who destroy me*, read מצתי, *more than my locks*, parallel to משערות ראשי, *more than the hairs of my head*, in the first line. The Bishop’s conjecture is since confirmed by Seven mss.

Thus two inveterate mistakes, which have disgraced the Text above two thousand years, (for they are prior to the Version of the Seventy,) are happily corrected, and that, I think, beyond a doubt, by

the Parallelism supported by the example of similar passages.

RABBI AZARIAS,<sup>1</sup> a learned Jew of the sixteenth Century, has treated of the ancient Hebrew Versification upon Principles similar to those above proposed, and partly coincident with them: he makes the form of the verse to depend on the structure of the Sentence, and the measures in every verse to be determined by the several parts of the Proposition. As he is the only one of the Jewish writers, who appears to have had any just idea at all of this matter: as his system seems to be well founded; and as his observations may be of use on the present occasion, both by giving some degree of authority to the Hypothesis above explained, and by setting the subject in a light somewhat different; I shall here give the Reader at large his opinion upon it.

This Author, in a large work, intitled, *Meor Enajim*, (that is, *The Light of the Eyes,*) containing a great variety of matter, Historical, Critical, and Philosophical, takes occasion to treat of the Hebrew

<sup>1</sup> R. Azarias Min Haadumin, i. e. de Rubeis, or Rossi, of Ferrara, finished his Treatise, intitled, *Meor Enajim*, A. D. 1573, and published it at Mantua, the place of his birth, 1574. Wolf's Biblioth. Hebræa, Vol. I. p. 944.

Poetry in a separate Chapter ; of which the younger Buxtorf has given a Latin Translation<sup>1</sup>.

“ Azarias finding little satisfaction in what former writers had said upon the subject ; whether those, who make the Hebrew verse consist of a certain number of syllables and certain feet, like that of the Greeks and Latins ; or those, who exclude all metre, and make the harmony of their verse to arise from accents, tones, and musical modulations ; which latter opinion he thinks agreeable to truth : and having consulted the most learned of his nation without being able to obtain any solution of his difficulties ; for they allowed, that there was a sensible difference between the Songs and the other parts of the Hebrew Scriptures, when they were read ; a kind of metrical sweetness in the former, which the latter had not ; but whence that difference arose, no one could explain : in this state of uncertainty, he long considered the matter, endeavouring to obtain some satisfaction in his inquiries. He at last came to the following determination upon it : That the Sacred Songs have undoubtedly certain measures and proportions ; which however do not consist in the number of syllables, perfect or imperfect, according to the form of the

<sup>1</sup> Mantissa Dissertationum, p. 415, at the end of his Edition of COSRI. Suspecting, from some obscurities, that Buxtorf’s Translation was not very accurate, I procured the Original Edition ; and, having carefully examined it, I have corrected from it this account of the Author’s sentiments.

modern verse, which the Jews make use of, and which is borrowed from the Arabians ; (though the Arabic Prosody, he observes, is too complicated to be applied to the Hebrew language;) but in the number of Things, and of the parts of Things ; that is, the Subject, and the Predicate, and their Adjuncts, in every sentence and proposition. Thus a phrase, containing two parts of a proposition, consists of two measures ; and another containing two more, and they become four measures : another again, containing three parts of a proposition, consists of three measures ; add to it another of the like, and you have six measures."

" For example ; in the Song of Moses, " Thy-right-hand, O-Jehovah," is a phrase consisting of two terms, or parts of a proposition ; to which is connected, " is-glorious in-power," consisting likewise of two terms : these joined together make four measures, or a Tetrameter : " Thy-right-hand, O-Jehovah," repeated, makes two more ; " hath-crushed the-enemy," two more ; which together make four measures, or a second Tetrameter. So likewise :

" The-enemy said ; I-will-pursue, I-will-overtake ;  
" I-will-divide the-spoil ; my-lust shall-be-satisfied-upon-  
" them ;  
" I-will-draw my-sword ; my-hand shall-destroy-them ;  
" Thou-didst-blow with-thy-wind ; the-sea covered-  
" them,"

" The

“ The Song of Deuteronomy consists of propositions of three parts, or three measures ; which doubled in the same manner make six, or Hexameters : thus,

“ Hearken, O-heavens, and-I-will-speak ; and-let-the earth  
“ hear the-words-of-my-mouth<sup>1</sup> :  
“ My-doctrine shall-drop, as-the-rain ; my-word shall-  
“ distill, as-the-dew.”

“ Sometimes in the same period, much more in the same song, these two kinds meet together ; according to the divine impulse moving the Prophet, and as the variety suited his design, and the nature of the subject. For example :

“ And-by-the-blast of-thy-nose-roots, the-waters were-  
“ compressed ;”

these are each two measures, which together make a Tetrameter : it follows,

“ The-floods stood-upright, as-in-a-heap :  
“ The-deeps were-congealed in-the-heart-of-the-sea<sup>2</sup> :

these are two Trimeters, which make an Hexameter. So the Song of the Well begins with Trimeters ; to

<sup>1</sup> Two words joined together by *Maccaph* are considered as a single word, according to the laws of Punctuation ; so אמרץ is one word.

<sup>2</sup> בְּלֵבִים, one word.

which are afterwards subjoined <sup>1</sup> Dimeters. So in the prayer of Habakkuk the verses are Trimeters :

“ God came from-Teman ;  
 “ And-the-holy-One from-the-mount-of-Paran <sup>2</sup> Selah,  
 “ His-glory covered the-heavens ;  
 “ And-his-splendor filled the-earth.”

“ The Author proceeds to observe, that in some verses certain words occur, which make no part of the measures, or are not taken into the account of the verse. As in the Song of Deuteronomy :

“ And-he-said :  
 “ I-will-hide my-face from-them :”

<sup>1</sup> The Song of the Well, Numb. xxii. 17, 18 according to our way of fixing the conclusion of it, and if we measure it by Azarias's rules, consists of three Trimeters and one Dimeter only. But the Targum of Onkelos continues the Song to the end of the 20th verse, taking in the Catalogue of Stations, (as they understand it,) which immediately follows, as part of the Song ; and interpreting it as such. Azarias follows his authority : so Aben Ybbon, (see Cozri, p. 431.) and Iarchi upon the place. At this rate we shall have half a dozen Dimeters more.

<sup>2</sup> מִדְרַת־פָּרָן. (from-the-mount-of-Paran) being joined by *Maccaph*, and so making but one word, the author is obliged to take in *Selab*, as part of the verse, to make out his third term, or measure. The authority of the Masoretic Maccaph has led him into an error. The verse without *Selab* is a Trimeter; as it ought to be in conformity with the rest.

the word, “ And-he-said,” stands by itself<sup>1</sup>, and the remaining words make a Trimeter :

“ I-will-see, what-is their-latter-end,”

is the Trimeter answering to it. So in the Prayer of Habbakuk :

“ O-Jehovah,

“ I-have-heard thy-speech ; I-was-afraid ;

<sup>1</sup> So far the observation seems to be just : and perhaps there may be two more examples of it in the same Poem, ver. 26th and 37th, where, according to Azarias’s doctrine, the words, *I said* ; *And he shall say* ; may conveniently enough be considered as making no part of the verse. So in Isaiah the common forms, *Thus saith Jehovah* ; *And it shall come to pass in that day* ; and the like ; probably are not always to be reckoned as making part of the measure. The Period ■ in the 4th Lamentation cannot well be divided into two lines, as it ought to be ; but if the words קורא לנו, *they cried unto them* ; and אמרו בנים, *they said among the heathen*, are excluded from the measure ; the remainder will make two lines of just length :

“ Depart, ye are polluted, depart ; depart ye, forbear to  
“ touch :

“ Yea, they are fled, they are removed ; they shall dwell  
“ here no more ”

Or perhaps they may be two marginal Interpretations, which by mistake have got into the Text ; which, I think, is better without them. So likewise, Lament. ii. 15. the word שיאמרו, of which they said, either does not reckon in the verse, which with it is too long ; or, as I rather think, should be omitted, as an Interpolation.

“ O-Je-

“ O-Jehovah,

“ Revive thy-work in-the-midst-of-the-years<sup>1</sup> :”

the word, “ O-Jehovah,” is twice to be read separate ; and the words added to it make a Trimeter. But this verse :

“ Though the-fig-tree shall-not blossom ;”

is of a different sort, consisting of the Subject and Predicate : “ Though the-fig-tree,” being the Subject ; “ shall-not blossom,” the Predicate. So in a verse containing twelve terms, those terms may be reduced to six measures. For you are not to reckon, either the Syllables, or the Words ; but only the Things. And for this reason a Particle is often joined to the word next to it. The verses of the Psalms observe the same order :

“ Have-mercy-upon-me, O-God, according-to-thy-goodness ;

“ According-to-the-magnitude-of-thy-mercies<sup>2</sup>, blot-out my-transgressions.”

These

<sup>1</sup> In order to make out the Trimeter, it is necessary to suppose, that Azarias reads בְּקָרְבַּשְׁנִים as one word.

<sup>2</sup> Azarias takes the liberty of joining the two words כֶּבֶךְ רַחֲמֵיךְ together by a *Maccab*, which is not to be found in our Editions, in order to bring the verse within his rules. The Reader will observe, that this Distich, which in the Hebrew contains but seven words, cannot be rendered in English in less than one and twenty words.—By this he will judge, under what great disadvantage all the foregoing examples,

These are Trimeters. So likewise ;

“ In-God I-will-praise his-word ;  
“ In-Jehovah I-will-praise his-word.”

So likewise the Proverbs of Solomon :

“ Wisdom crieth without ;  
“ In-the-streets she-uttereth her-voice.”

“ I am aware, adds he, that some verses are to be found, which I cannot accommodate to these rules and forms; and perhaps a great number. But by observing these things, the intelligent may perhaps receive new light, and discover what has escaped me. However, they may be assured, that all the verses, that are found in the Sacred Writings; such as the Song at the Red Sea, of the Well, of Moses, of Deborah, of David, of the Book of Job, the Psalms, and the Proverbs; all of them have an established order and measure; different in different places; or even sometimes different in one and the same Poem : as we may perceive in reading them an admirable propriety and fitness; though we cannot arrive at the true method of measuring or scanning them.”

“ It is not to be wondered, that the same Song should consist of different measures : for the case is

ples, whether of the Parallelism, or of the Metre of Things, must appear in an English Version, in which many words are almost always necessary to render what is expressed by one word in Hebrew.

the

the same in the Poetry of the Greeks and Romans ; they suited their measures to the nature of the subject and the argument : and the variations, which they admitted, were accommodated to the motions of the body, and the affections of the soul. Every kind of measure is not proper for every subject : and an Ode, a Panegyric, or a Prayer, should not be composed in the same measure with an Elegy. Do not you observe, says he, in the Book of Lamentations of Jeremiah, that the Periods of the first and second Chapters each of them consist of three Propositions ; and every one of these of a Subject, and a Predicate, and of the Adjuncts belonging to them ? The third Chapter follows the same method ; and for this reason is placed next to them in order : but of this Chapter every Period is distributed into three Initial Letters. But the fourth Chapter does not perfect the senses in every verse<sup>1</sup> ; but consists of

two

\* He said above, that in the 1st and 2d Chapters each separate verse, or line, was a single Proposition : he now says, that this is not the case in the 4th Chapter ; for it does not perfect the sense in every verse ; that is, each verse does not consist of one single Proposition. As for example, the first line, or verse :

“ How is obscured the gold ! changed the fine gold ! ”

“ How is obscured | the gold ! ” makes one Proposition, and two measures ; “ changed | the fine gold ” another Proposition, and two other measures ; which, according to him, make

a Tetra-

two and two, which make four. But the fifth Chapter, which contains a Prayer, you will find to be built on another plan : that is, one and one, which make two ; or a Dimeter : like the verses of the Books of Job, Psalms, and Proverbs. So the Song of Moses, and the Song of Deborah, have a different form; consisting of three and three, which make six; that is, Hexameters ; like the Heroic measure, which is the noblest of all measures."

" Upon the whole, the author concludes, that the Poetical parts of the Hebrew Scriptures are not composed according to the rules and measures of certain feet, dissyllables, trisyllables, or the like, as the Poems of the modern Jews are: but nevertheless have undoubtedly other measures which depend

a Tetrameter. This, he says, makes the difference between the three first and the 4th Chapter. But there seems to be no such difference ; many single lines in the three first containing two Propositions, and many in the 4th containing only one.

\* According to the Author's own Definition of his terms, *one and one which make two*, should mean, one term and one term making two measures, or a Dimeter: but the 5th Chapter does not at all seem to answer that Description. Besides, he says, the verses of it are like those of Job, Psalms, and Proverbs, of two of which Books he said before, that the Verses were Trimeters. I know not what he means, unless it be that one and one Sentences make two, that is a Distich ; and that this Chapter consists of Distichs, of two short lines, as the Books of Job, Psalms, and Proverbs, for the most part do ; which is true.

on Things<sup>1</sup>, as above explained. For which reason, they are more excellent than those, which consist of certain feet, according to the number and quantity of syllables. Of this, says he, you may judge yourself in the Songs of the Prophets. For do you not see, if you translate some of them into another language, that they still keep and retain their measure, if not wholly, at least in part? which cannot be the case in those verses, the measures of which arise from a certain quantity and number of Syllables.”

Such is R. Azarias’s Hypothesis of the Rhythmus of Things; that is, of Terms and of Senses; of the Grammatical parts of Speech, and of the Logical parts of Propositions. The Principle seems to be right: but, I think, he has not made the best use, of which it was capable, in the application. He acknowledges, that it will not hold in all cases. I believe, there is no such thing to be found in the Hebrew Bible as a whole Poem consisting of Trimeters, Tetrameters, or Hexameters only, measured and scanned according to his rules. The Song of Moses,

\* Perhaps the Harmony might depend in some degree on both: for it may be often observed, that where the words of an hemistich happen to be longer, and consequently to consist of more Syllables than the words of the adjoining hemistich, there the Things expressed are fewer. See for example, Psal. cxiil. 4, 5. Which seems to prove, that the measures of the Verses did not depend on the Things expressed only, but on the Syllables also.

Deut. xxxii. is a very apt example for his purpose; but will not in all parts fall in with his measures. Besides, there is no sort of reason for his making it to consist of Hexameters, rather than Trimeter Distichs; such, as he says, the Psalms and Proverbs consist of. Examine the cxith and cxiiith Psalms by his rules; and though they will fall into his Trimeters for the most part pretty well, yet we are sure, that these were not to be coupled together to make Hexameters; for they are necessarily divided into Twenty-two distinct short lines by the Initial Letters. The Hebrew Poetry, consisting for the most part of short sentences, must in general naturally fall into such measures, as Azarias establishes; or with some management may be easily reduced to his rules. Every Proposition must consist of a Subject, and a Predicate, joined together by a Copula: and the Predicate including the Copula will generally consist of two terms, expressing the Action, and the Thing acted upon. In Hebrew, sometimes the Subject is combined with the Copula in one word: and sometimes the Predicate: sometimes all three make but one term. In these cases the addition of a simple Adjunct, (for the shortness of the style will not admit of much more,) to the Subject, or the Predicate, or both, furnishes a second, a third, and sometimes a fourth term; that is, makes the verse a Dimeter, Trimeter, or Tetrameter. For instance; in Dimeters:

“ They-

“ They-made-him-jealous, with-strange-Gods ;  
 “ They-provoked-him, with-abominations.”

Deut. xxxii. 16.

In Trimeters :

“ I-will-bless Jehovah, at-all-time ;  
 “ His-praise [shall be] in-my-mouth, continually.  
 “ My-soul shall-make-her-boast, in-Jehovah ;  
 “ The-meek shall-hear-it, and-rejoice.  
 “ O-magnify-ye Jehovah, with-me ;  
 “ And-let-us-praise his-name, together.”

Ps. xxxiv. 1—3.

In these examples the first part of every line makes an entire Proposition, and the last is an Adjunct making the second, or the third, term. In the following, the Subject, and the Predicate, with their Adjuncts, consist of two terms, each of them : that is, of two measures ; and being joined together, make a Tetrameter ;

“ The-counsel of-Jehovah shall-stand for-ever.”

The next line is in the same form, except that the Verb is understood, and the latter Adjunct divided into two terms ; and makes a second Tetrameter to pair with the first.

“ The-thoughts of-his-heart, from-age to-age.”

Something of this kind must necessarily be the result of this sententious way of writing : it is what comes of course, without much study. But whatever attention the Hebrew Poets might give to the scanning

scanning of their verses by the number of terms; it does not appear to have been their design to confine all the verses of the same Poem to any set number of terms. Whereas they do plainly appear to have studied to throw the corresponding lines of the same distich into the same number of terms, into the same form of construction, and still more into an identity, or opposition, or a general conformity of sense. I agree therefore with Azarias in his general Principle of a Rhythmus of Things: but instead of considering terms, or phrases, or senses, in single lines, as Measures, determining the nature and denomination of the verse, as Dimeter, Trimeter, or Tetrameter; I consider only that relation and proportion of one verse to another, which arises from the correspondence of terms, and from the form of construction; from whence results a Rhythmus of Propositions, and a Harmony of Sentences.

This peculiar Conformation of Sentences; short, concise, with frequent pauses, and regular intervals, divided into pairs, for the most part, of corresponding lines; is the most evident characteristic now remaining of Poetry among the Hebrews, as distinguished from Prose: and this, I suppose, is what is implied in the name, *Mizmor*<sup>1</sup>; which I understand

<sup>1</sup> מִזְמָר signifies to *cut*, to *prune*, to *sing*, to *play* on a musical instrument. *Cæsura* is the common idea, which prevails in all.

to be the proper name for Verse ; that is, numerous, rhythmical, or metrical language. This form made their verse peculiarly fit for Music and Dance ; which with them were the usual concomitants of Poetry, on occasions of public joy, and in the most solemn offices of Religion<sup>1</sup>. Both their Dance and Song were on such occasions performed by two Choirs<sup>2</sup> taking their parts alternately in each : the regular form of the Stanzas, chiefly Distichal, and the Parallelism of the Lines, were excellently well suited to this purpose, and fell in naturally with the movements of the body, of the voice, and of the instruments, and with the division of the parts between the two sets of performers.

But, beside the Poetical structure of the Sentences, there are other indications of Verse in the Poetical and Prophetical parts of the Hebrew Scriptures : such are peculiarities of language ; unusual and foreign words ; phrases, and forms of words, uncommon in prose ; bold Elliptical expression ; frequent and abrupt change of Persons ; and an use of the Tenses out of the common order ; and lastly, the Poetical Dialect, consisting chiefly in certain Anomalies peculiar to Poetry ; in Letters and Syllables added to the ends of words ; a kind of Licence

<sup>1</sup> See Exod. xv. 20, 21. 2 Sam. vi. 14, 16.

<sup>2</sup> See 1 Sam. xviii. 6, 7. Ezra iii. 11. Nehem. xii. 24. and Philo's Observations (*Περὶ Γιαούρων*) on the Song at the Red Sea.

commonly permitted to Poetry in every language. But as these cannot be explained by a few examples, nor perfectly understood without some knowledge of Hebrew; I must beg leave to refer the learned Reader, who would inquire further into this Subject, to what I have said upon it in another place; or rather, to recommend it to his own observation, in reading the Sacred Poets in their own language.

THUS far of the genuine form and character of the Prophet's Composition; which it has been the Translator's endeavour closely to follow, and as exactly to express, as the difference of the languages would permit: in which indeed he has had great advantage in the habit, which our language has acquired, of expressing with ease, and not without elegance, Hebrew ideas and Hebrew forms of speaking, from our constant use of a close verbal Translation of both the Old and New Testament; which has by degrees moulded our language into such a conformity with that of the original Scriptures, that it can upon occasion assume the Hebrew character without appearing altogether forced and unnatural. It remains to say something of the Translation in regard to its fidelity; and of the principles of Inter-

*De Sacra Poësi Hebræorum, Prælect. III, xiv, xv.*

pretation, by which the Translator has been guided in the prosecution of it.

THE first and principal business of a Translator is to give the plain literal and grammatical sense of his author ; the obvious meaning of his words, phrases, and sentences, and to express them in the language into which he translates, as far as may be, in equivalent words, phrases, and sentences. Whatever indulgence may be allowed him in other respects ; however excusable he may be, if he fail of attaining the elegance, the spirit, the sublimity of his author ; which will generally be in some degree the case, if his author excels at all in those qualities ; want of fidelity admits of no excuse, and is intitled to no indulgence. This is peculiarly so in subjects of high importance, such as the Holy Scriptures, in which so much depends on the phrase and expression ; and particularly in the Prophetical books of Scripture ; where from the letter are often deduced deep and recondite senses, which must owe all their weight and solidity to the just and accurate interpretation of the words of the Prophecy. For whatever senses are supposed to be included in the Prophet's words, Spiritual, Mystical, Allegorical, Analogical, or the like, they must all entirely depend on the Literal Sense. This is the only foundation upon which such interpretations can be securely raised ; and if this is not firmly and well established, all that is built upon it will fall to the ground.

For

For example; if כְּתוֹא מִלְמָר, Is. li. 20. does not signify ὡς σευτλίον ἥμειφθον, like parboiled bete, as the LXX render it; but like an Oryx (a large, fierce, wild-beast,) in the toils; what becomes of Theodoret's explication of this image? Καθεοδούεις ὡς σευτλίον ἥμειφθον] Εδιέζεν αὐτῶν δια μὲν τὸ ὑπνός τοῦ βαθύμον, δια δὲ τῆς λαχάνης τοῦ αναρδέον. According to this Interpretation the Prophet would express the drowsiness and flaccidity, the slothfulness and want of spirit, of his countrymen. Whereas his idea was impotent rage, and obstinate violence, subdued by a superior power; the Jews taken in the snares of their own wickedness, struggling in vain, till overspent and exhausted they sink under the weight of God's judgments. And Procopius's explication of the same Passage, according to the rendering of the words by Aquila, Symmachus, and Theodotion, which is probably the true one, is almost as foreign to the purpose: "He compares, saith he, the people of Jerusalem to the Oryx, that is, to a *Bird*; because they are taken in the snares of the Devil, and therefore are delivered over to wrath." Such strange and absurd deductions of notions and ideas, foreign to the author's drift and design, will often arise from the invention of Commentators, who have nothing but an inaccurate translation to work upon. This was the case of the generality of the Fathers of the Christian Church, who wrote Comments on the Old Testament: and it is no wonder, that we find them of little service in leading

leading us into the true meaning and the deep sense of the Prophetical Writings.

It being then a Translator's indispensable duty faithfully and religiously to express the sense of his author, he ought to take great care, that he proceed upon just principles of Criticism, in a rational method of Interpretation; and that the copy from which he translates be accurate and perfect in itself, or corrected as carefully as possible by the best authorities, and on the clearest result of Critical inquiry.

The method of studying the Scriptures of the Old Testament has been very defective hitherto in both these respects. Beside the difficulties attending it arising from the nature of the thing itself; from the language in which it is written; and the condition in which it is come down to us through so many ages; what we have of it being the scanty relics of a language formerly copious, and consequently the true meaning of many words and phrases being obscure and dubious, and perhaps incapable of being clearly ascertained: beside these impediments necessarily inherent in the subject, others have been thrown in the way of our progress in the study of these Writings from prejudice, and an ill-founded opinion of the authority of the Jews, both as Interpreters and Conservators of them.

The Masoretic Punctuation, by which the pronunciation of the language is given, the forms of the several parts of speech, the construction of the words, the distribution and limits of the sentences, and the connection of the several members, are fixed, is in effect an Interpretation of the Hebrew Text made by the Jews of late ages, probably not earlier than the Eighth Century; and may be considered as their Translation of the Old Testament. Where the words unpointed are capable of various meanings, according as they may be variously pronounced and constructed, the Jews by their pointing have determined them to one meaning and construction; and the sense, which they thus give, is Their sense of the passage: just as the rendering of a Translator into another language is His sense; that is, the sense in which in His opinion the original words are to be taken; and it has no other authority, than what arises from its being agreeable to the rules of just interpretation. But because in the Languages of Europe, the vowels are essential parts of written words, a notion was too hastily taken up by the learned at the revival of letters, when the original Scriptures began to be more carefully examined, that the vowel points were necessary appendages of the Hebrew Letters, and therefore coeval with them; at least that they became absolutely necessary, when the Hebrew was become a dead language, and must have been added by Ezra, who collected and formed the canon of the Old Testament, in regard to

to all the books of it in his time extant. On this supposition the points have been considered as part of the Hebrew Text, and as giving the meaning of it on no less than divine authority. Accordingly our public Translations in the modern Tongues for the use of the Church among Protestants, and so likewise of the modern Latin Translations, are for the most part close copies of the Hebrew Pointed Text, and are in reality only Versions at second hand, Translations of the Jews' interpretation of the Old Testament. We do not deny the usefulness of this interpretation, nor would we be thought to detract from its merit by setting it in this light: it is perhaps upon the whole preferable to any one of the ancient Versions; it has probably the great advantage of having been formed upon a traditional explanation of the Text, and of being generally agreeable to that sense of Scripture, which passed current, and was commonly received by the Jewish nation in ancient times; and it has certainly been of great service to the moderns in leading them into the knowledge of the Hebrew tongue. But they would have made a much better use of it, and a greater progress in the explication of the Scriptures of the Old Testament, had they consulted it, without absolutely submitting to its authority; had they considered it as an assistant, not as an infallible guide.

To what a length an opinion lightly taken up, and embraced with a full assent without due examination, may be carried, we may see in another example

ample of much the same kind. The learned of the Church of Rome, who have taken the liberty of giving translations of Scripture in the modern languages, have for the most part subjected and devoted themselves to a prejudice equally groundless and absurd. The Council of Trent declared the Latin Translation of the Scriptures called the Vulgate, which had been for many ages in use in their Church, to be Authentic ; a very ambiguous term, which ought to have been more precisely defined, than the Fathers of this Council chose to define it. Upon this ground many contended, that the Vulgate Version was dictated by the Holy Spirit ; at least was providentially guarded against all error ; was consequently of divine authority, and more to be regarded than even the original Hebrew and Greek Texts. And in effect, the Decree of the Council, however limited and moderated by the explanation of some of their more judicious divines, has given to the Vulgate such a high degree of authority, that, in this instance at least, the Translation has taken place of the Original : for these Translators, instead of the Hebrew and Greek Texts, profess to translate the Vulgate. Indeed when they find the Vulgate very notoriously deficient in expressing the sense, they do the Original Scriptures the honour of consulting them, and take the liberty, by following them, of departing from their authentic guide : but in general the Vulgate is their Original Text ; and they give us a Translation of a Translation ;

slation ; by which second transfusion of the Holy Scriptures into another tongue, still more of the original sense must be lost, and more of the genuine spirit must evaporate.

The other prejudice, which has stood in the way, and obstructed our progress in the true understanding of the Old Testament, a prejudice even more unreasonable than the former, is the notion that has prevailed of the great care and skill of the Jews in preserving the Text, and transmitting it down to the present times pure, and entirely free from all mistakes, as it came from the hands of the authors. In opposition to which opinion it has been often observed, that such a perfect degree of integrity no human skill or care could warrant : it must imply no less than a constant miraculous superintendence of divine providence, to guide the hand of the Copyist, and to guard him from error, in respect to every transcript that has been made through so long a succession of ages. And it is universally acknowledged, that Almighty God has not thought such a miraculous interposition necessary in regard to the Scriptures of the New Testament, at least of equal authority and importance with those of the Old : we plainly see, that he has not exempted them from the common lot of other books ; the copies of these, as well as of other ancient writings, differing in some degree from one another, so that no one of them has any just pretension to be a perfect and entire co-

py, truly and precisely representing in every word and letter the originals, as they came from the hands of the several authors. All writings transmitted to us, like these, from early times, the original copies of which have long ago perished, have suffered in their passage to us by the mistakes of many transcribers, through whose hands we have received them ; errors continually accumulating in proportion to the number of transcripts, and the stream generally becoming more impure, the more distant it is from the source. Now the Hebrew writings of the Old Testament being for much the greater part the most ancient of any ; instead of finding them absolutely perfect, we may reasonably expect to find, that they have suffered in this respect more than others of less antiquity generally have done.

But beside this common source of errors, there is a circumstance very unfavourable in this respect to these writings in particular, which makes them peculiarly liable to mistakes in transcribing ; that is, the great similitude which some letters bear to others in the Hebrew Alphabet : such as ב to ב, ר to ר, ה to ח, ג to ג ; נ, נ, and י to one another ; more perhaps than are to be found in any other Alphabet whatsoever ; and in so great a degree of likeness, that they are hardly distinguishable even in some printed copies ; and not only these letters, but others likewise, beside these, are not easily distinguished from one another in many manuscripts. This must have been a perpetual cause of frequent mistakes ; of which,

which, in regard to the two first Pairs of letters above noted, there are many undeniable examples ; insomuch that a change of one of the similar letters for the other, when it remarkably clears up the sense, may be fairly allowed to Criticism, even without any other authority than that of the Context to support it.

But to these natural sources of error, as we may call them, the Jewish Copyists have added others, by some absurd practices, which they have adopted, in transcribing : such as their consulting more the fair appearance of their copy than the correctness of it ; by wilfully leaving mistakes uncorrected, lest by erasing they should diminish the beauty and the value of the transcript ; (for instance, when they had written a word, or part of a word, wrongly, and immediately saw their mistake, they left the mistake uncorrected, and wrote the word anew after it :) their scrupulous regard to the evenness and fulness of their lines ; which induced them to cut off from the ends of lines a letter or letters, for which there was not sufficient room, (for they never divided a word so that the parts of it should belong to two lines ;) and to add to the ends of lines letters wholly insignificant, by way of expletives to fill up a vacant space : their custom of writing part of a word at the end of a line, where there was not room for the whole, and then giving the whole word at the beginning of the next line. These and some other like practices manifestly tended to multiply mistakes :

they

they were so many traps and snares laid in the way of future transcribers, and must have given occasion to frequent errors.

These circumstances considered, it would be the most astonishing of all miracles, if, notwithstanding the acknowledged fallibility of transcribers, and their proneness to error, from the nature of the subject itself on which they were employed, the Hebrew Writings of the Old Testament had come down to us through their hands absolutely pure, and free from all mistakes whatsoever.

If it be asked, what then is the real condition of the present Hebrew Text ; and of what sort, and in what number, are the mistakes which we must acknowledge to be found in it : it is answered, that the condition of the Hebrew Text is such, as from the nature of the thing, the antiquity of the writings themselves, the want of due care, or critical skill, (in which latter at least the Jews have been exceedingly deficient,) might in all reason have been expected ; that the mistakes are frequent, and of various kinds ; of letters, words, and sentences ; by variation, omission, transposition ; such as often injure the beauty and elegance, embarrass the construction, alter or obscure the sense, and sometimes render it quite unintelligible. If it be objected, that a concession, so large as this is, tends to invalidate the authority of Scripture ; that it gives up in effect the certainty and authenticity of the doctrines contained

tained in it, and exposes our religion naked and defenceless to the assaults of its enemies : this, I think, is a vain and groundless apprehension. Casual errors may blemish parts, but do not destroy, or much alter, the whole. If the *Iliad* or the *Aeneid* had come down to us with more errors in all the copies than are to be found in the worst Manuscript now extant of either ; without doubt many particular passages would have lost much of their beauty ; in many the sense would have been greatly injured ; in some rendered wholly unintelligible ; but the plan of the Poem in the whole and in its parts, the Fable, the Mythology, the Machinery, the Characters, the great constituent parts, would still have been visible and apparent, without having suffered any essential diminution of their greatness. Of all the precious remains of antiquity perhaps Aristotle's Treatise on Poetry is come down to us as much injured by time as any : as it has been greatly mutilated in the whole, some considerable members of it being lost ; so the parts remaining have suffered in proportion, and many passages are rendered very obscure, probably by the imperfection and frequent mistakes of the copies now extant. Yet, notwithstanding these disadvantages, this treatise, so much injured by time and so mutilated, still continues to be the great Code of Criticism ; the fundamental principles of which are plainly deducible from it ; we still have recourse to it for the rules and laws of Epic and Dramatic Poetry, and the imperfection of the Copy does not

at all impeach the authority of the Legislator. Important and fundamental doctrines do not wholly depend on single passages; an universal harmony runs through the Holy Scriptures; the parts mutually support each other, and supply one another's deficiencies and obscurities. Superficial damages and partial defects may greatly diminish the beauty of the edifice, without injuring its strength, and bringing on utter ruin and destruction<sup>1</sup>.

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<sup>1</sup> " Librariorum discordiam ostendunt varia exemplaria, in quibus idem locus aliter atque aliter legitur. Sed ea discordia offendere nos non debet; primum, quia autorum non est, sed librariorum. quorum culpam praestare autores nec possunt nec debent. Deinde, quia plerumque ejusmodi discordia unius aut alterius verbi est, in quo nihil laeditur sententia; aut si quid forte laeditur, aliunde corrigi potest; quandoquidem autorum sententiæ non semper ex singulis verbis superstitionis obser-vandis, sed plerumque ex orationis tenore, aut similium loco-rum observatione, aut mentis ratiocinatione sunt investigandæ. Ac tales librariorum discordiæ etiam in profanis autoribus in-veniuntur; ut in Platone, in Aristotele, in Homero, in Cice-rone, in Virgilio, et cæteris. Quamvis enim summo in pretio semper fuerint apud gentiles hi autores, summaque cum dili-gentia describi soliti, tamen caveri non potuit, quin multa Scripturæ menda et discrepantiæ annorum longitudine obrep-serint; nec tamen ea res studiosos deterret; nec facit, ut qui libri Ciceronis habentur, ii aut non boni, aut non Ciceronis esse ducantur: sicut enim detorti aut etiam decussi ramuli agri-colam non offendunt, nec arborem vitiant, quippe quæ ramo-rum infinita multitudine sic abundet, ut tantulam jacturam alibi

The copies of the Holy Scriptures of the Old Testament being then subject, like all other ancient writings, to mistakes arising from the unskilfulness or inattention of transcribers ; a plain matter of fact, which cannot be denied, and needs not be palliated ; it is to be considered, what remedy can be applied in this case ; how such mistakes can be corrected upon certain or highly probable grounds. Now the case being the same, the method which has been used with good effect in correcting the ancient Greek and Latin authors, ought in all reason to be applied to the Hebrew Writings. At the Revival of literature Critics and Editors, finding the Greek and La-

*alibi sine ullo detimento resarciat ; ita si in autore pauculis in locis simile quidpiam usu venit, id nec bonum lectorem offendit, nec autorem vitiat. Manet etiam ipsa stirps, et, ut ita loquar, corpus autoris, ex cuius perpetuo tenore dictorumque ubertate percipi possunt sine ullo detimento fructus pleni.*

Ad scrupulum eorum, qui metuunt, ne, si hoc concessum fuerit, labascat sacrarum literarum autoritas, hoc respondeo ; non esse scriptorum autoritatem in paucis quibusdam verbis, quæ vitiare detrahive potuerunt, sed in perpetuo orationis tenore, qui mansit incorruptus, positam. Itaque quemadmodum Cicero apud sui studiosos nihil minoris est autoritatis propter paucula quædam mutilata aut depravata, quam esset, si id non accidisset ; ita debet et sacrarum literarum autoritati nihil detrahi, si quid in eis tale, quale ostendimus, contigit.” Sebast. Castellio, quoted by Westein, Nov. Test. Tom. II. p. 856.

tin authors full of mistakes, set about correcting them by procuring different copies, and the best that they could meet with ; these they compared together, and the mistakes not being the same in all, one copy corrected another ; and thus they easily got rid of such errors as had not obtained possession in all the copies : and generally the more copies they had to compare, the more errors were corrected, and the more perfect the Text was rendered. This, which common sense dictated in the first place as necessary to be done, in order to the removing of difficulties in reading ancient Greek and Latin authors, we have had recourse to in the last place in regard to the ancient Hebrew writers. Hebrew Manuscripts have at length been consulted and collated, notwithstanding the unaccountable opinion which prevailed, that they all exactly agreed with one another, and formed precisely one uniform text. An infinite number of Variations have been collected, from above six hundred Manuscripts, and some ancient printed Editions, collated or consulted, in most parts of Europe ; and have been in part published, and the publication of the whole will, I hope, soon be completed, by the learned Dr Kennicott, in his Edition of the Hebrew Bible with Various Readings ; a Work the greatest and most important that has been undertaken and accomplished since the Revival of letters.

But the Hebrew Text of the Old Testament, compared with the Text of ancient Greek and Latin au-

thors, has in one respect greatly the disadvantage. There are Manuscripts of the latter, which are much nearer in time to the age of the author ; and have suffered much less in proportion to the shorter space of time intervening. For example, the Medicean Manuscript of Virgil was written probably within four or five hundred years after the time of the Poet : whereas the oldest of the Hebrew Manuscripts now known to be extant, do not come within many centuries of the times of the several authors ; not nearer than about fourteen centuries to the age of Ezra, one of the latest of them ; who is supposed to have revised the books of the Old Testament then extant, and to have reduced them to a perfect and correct standard : so that we can hardly expect much more from this vast collection of Variations, taken in themselves as correctors of the Text, exclusively of other consequences, than to be able by their means to discharge and eliminate the errors, that have been gathering and accumulating in the copies for about a thousand years past ; and to give us now as good and correct a Text as was commonly current among the Jews, or might easily have been obtained, so long ago. Indeed some of the oldest Manuscripts, from which these Variations have been collected, may possibly be faithful transcripts of select Manuscripts at that time very ancient ; and so may really carry us nearer to the age of Ezra : but this is an advantage, which we cannot be assured of, and upon which we must not presume. But to get so far nearer

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to the source, as we plainly do by the assistance of Manuscripts, though of comparatively late date, is an advantage by no means inconsiderable or lightly to be regarded.

On the other hand, we have a great advantage in regard to the Hebrew Text, which the Greek and Latin authors generally want, and which in some degree makes up for the defect of age in the present Hebrew Manuscripts : that is, from the several ancient Versions of the Old Testament in different languages, made in much earlier times, and from Manuscripts in all probability much more correct and perfect than any now extant. These Versions, for the most part, being evidently intended for exact literal renderings of the Hebrew Text, may be considered in some respect as representatives of the Manuscripts, from which they were taken : and when the Version gives a sense better in itself, and more agreeable to the context, than the Hebrew Text offers, and at the same time answerable to a word or words similar to those of the Hebrew Text, and only differing from it by the change of one or more similar letters, or by the different position of the same letters, or by some other inconsiderable variation ; we have good reason to believe, that the similar Hebrew words answering to the Version were indeed the very Reading, that stood in the Manuscript, from which the Translation was made. To add strength to this way of reasoning, it is to be observed,

served, that the Manuscripts now extant frequently confirm such supposed reading of those Manuscripts from which the ancient Versions were taken, in opposition to the authority of the present printed Hebrew Text; and make the Collection of Variations, now preparing for the Public, of the highest importance; as they give a new evidence of the fidelity of the ancient Versions, and set them upon a footing of authority, which they never could obtain before. They were looked upon as the work of wild and licentious interpreters, who often departed from the Text, which they undertook to render, without any good reason, and only followed their own fancy and caprice. The present Hebrew Manuscripts so often justify the Versions in such passages, that we cannot but conclude, that in many others likewise the difference of the Version from the present Original is not to be imputed to the licentiousness of the Translator, but to the carelessness of the Hebrew Copyist: and this affords a just and reasonable ground for correcting the Hebrew Text on the authority of the ancient Versions.

But the Assistance of Manuscripts and ancient Versions united will be found very insufficient perfectly to correct the Hebrew Text. Passages will sometimes occur, in which neither the one nor the other give any satisfactory sense; which has been occasioned probably by very ancient mistakes of the copy, antecedent to the date of the oldest of them.

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On these occasions Translators are put to great difficulties, through which they force their way as well as they can : they invent new meanings for words and phrases, and put us off either with what makes no sense at all, or with a sense that apparently does not arise out of the words of the Text. The renderings of such desperate places, when they carry any sense with them, are manifestly conjectural ; and full as much so, as the conjectures of the Critic, who hazards an alteration of the Text itself. The fairest way of proceeding in these cases seems to be, to confess the difficulty, and to lay it before the reader ; and to leave it to his judgment to decide whether the conjectural rendering, or the conjectural emendation, be more agreeable to the context, to the exigence of the place, to parallel and similar passages, to the rules and genius of the language, and to the laws of sound and temperate Criticism.

The condition of the present Text of Isaiah in particular is answerable to the representation above given of the Hebrew text in general. It is, I presume, considerably injured, and stands in need of frequent emendation. Nothing is more apt to affect, and sometimes utterly to destroy, the meaning of a sentence, than the omission of a word ; than which no sort of mistake is more frequent. I reckon, that in the book of Isaiah, the words omitted in different places amount to the number of Fifty. I mean whole words, not including particles, prepositions,

tions, and pronouns affixed ; and I speak of such, as I am well persuaded are real omissions ; much the greater part of which, I flatter myself, the reader will find supplied in the Translation and Notes, with a good degree of probability, from Manuscripts and ancient Versions : besides these there are some other places, in which I suspect some omission, though there may be no evidence to prove it. If there be any truth in this account of words omitted, the reader will easily suppose, that mistakes of other kinds must be frequent in proportion, and amount all together to a considerable number.

The Manuscripts and ancient Versions afford the proper means of remedying these and other defects of the present copy. It is manifest, that the ancient Interpreters had before them copies of the Hebrew Text different in many places from that which passes current at present ; and the Manuscripts even now extant frequently vary from that, and from one another. Neither is there any one Manuscript or Edition whatever, that has the least pretension to a superior authority, so as to claim to be a Standard, to which the rest ought to be reduced. A true Text, as far as it is possible to recover it, is to be gathered from the Manuscripts now extant, and from the evidence furnished by the ancient Versions of the readings of Manuscripts of much earlier times. This being the case, the first care of the Translator should be, especially in places obscure and difficult, to consider, whether the words, which he is to render,

be

be indeed the genuine words of the Prophet, and to ascertain, as far as may be, the true reading of the Text.

The ancient Versions above-mentioned, as the principal sources of emendation, and highly useful in rectifying, as well as in explaining, the Hebrew Text, are contained in the London Polyglott.

The Greek Version, commonly called the Septuagint, or of the Seventy Interpreters, probably made by different hands, (the number of them uncertain,) and at different times, as the exigence of the Jewish Church at Alexandria and in other parts of Egypt required, is of the first authority, and of the greatest use in correcting the Hebrew Text; as being the most ancient of all; and as the copy, from which it was translated, appears to have been free from many errors, which afterwards by degrees got into the Text. But the Version of Isaiah is not so old as that of the Pentateuch by a hundred years and more; having been made in all probability after the time of Antiochus Epiphanes, when the reading of the Prophets in the Jewish Synagogues began to be practised; and even after the building of Onias's Temple, to favour which there seems to have been some artifice employed in a certain passage of Isaiah<sup>1</sup> in this version. And it unfortunately happens, that Isaiah has had the hard fate to meet with a Transla-

\* Chap xix. 18. See the Note there.

tor very unworthy of him, there being hardly any book of the Old Testament so ill rendered in that Version as this of Isaiah. Add to this, that the Version of Isaiah, as well as other parts of the Greek Version, is come down to us in a bad condition, incorrect, and with frequent omissions and interpolations. Yet, with all these disadvantages, with all its faults and imperfections, this Version is of more use in correcting the Hebrew Text, than any other whatsoever.

The Arabic Version is sometimes referred to, as verifying the reading of the LXX, being, for the most part at least, taken from that Version.

The learned Mr Woide, to whom we are indebted for the publication of a Coptic Lexicon and Grammar, very useful and necessary for the promotion of that part of literature, has very kindly communicated to me his Extracts from the Fragments of a Manuscript of a Coptic Version of Isaiah, made from the LXX, with which he has collated them. They are preserved in the Library of St Germain de Prez at Paris. He judges this Coptic Version to be of the Second Century. The Manuscript was written in the beginning of the Fourteenth Century. The same Gentleman has had the goodness, at my request, to collate with Bos's Edition of the LXX, through the Book of Isaiah, two Manuscripts of the King's Library, now in the British Museum, the one marked I B. II. the other I D. II. The former Manuscript, containing the Prophets of the Version of the LXX,

was

was written in the Eleventh or Twelfth Century, according to Grabe ; (in the Tenth or Eleventh Century, in Mr Woide's opinion;) and by a Note on the back of the first leaf appears to have belonged to Pachomius, Patriarch of Constantinople in the beginning of the Sixteenth Century. Grabe highly valued this Manuscript ; and intended to write a Dissertation on the superiority of This and the Alexandrian Manuscript to that of the Vatican ; but did not live to execute his design. See Prolegom. ad Tom. 3tium, LXX Interp. Edit. Grabe, Sect. iii. and v. and Grabe de Vitiis LXX Interp. p. 118. I quote this Manuscript by the title of MS. Pachom. for the reason above given.

The latter Manuscript i D. II. above-mentioned, contains many of the Historical books, beginning with Ruth, and ending with Ezra, according to the order of the books in our English Bible ; and also the Prophet Isaiah, of the Version of the LXX. This Manuscript in the book of Isaiah consists of two different parts : the first from the beginning to the word *τυφλων*, Chap. xxxv. 5. written in a more ancient and better character, and upon better vellum ; which Mr Woide judges to be of the Eleventh or Twelfth Century : the remaining part he refers to the beginning of the Fourteenth Century ; which Grabe supposes to be the age of the whole : See Grabe de Vitiis LXX Interp. p. 104. This Manuscript seems to have been taken from a good Copy, as it frequently agrees with the best and most ancient Manuscripts,

nuscripts, and in particular with the Manuscript of Pachomius.

The Coptic Fragments above-mentioned, and these Manuscripts, are useful for the same purpose of authenticating the reading of the LXX; and in consequence, of ascertaining or correcting the Hebrew Text in some places.

My examination of Mr Woide's Collation of the two Greek Manuscripts of Isaiah, has been confined to this single view in respect of the Hebrew Text: were these Manuscripts to be applied more extensively, and to their proper use, that of correcting the Text of the LXX through all the parts of it which they contain, I am persuaded they would be found to be of very great importance, and would contribute largely to the revision and emendation of that ancient and very valuable Version: a Work, which may be now considered as one of the principal Desiderata of Sacred Criticism; and which ought to follow that arduous undertaking, which has so happily succeeded, the Collation of Hebrew Manuscripts; to which it stands next in order of importance and usefulness towards our attaining a more perfect knowledge of the Holy Scriptures.

The Chaldee Paraphrase of Jonathan Ben Uziel, made about or before the Time of our Saviour, though it often wanders from the Text in a wordy allegorical explanation, yet very frequently adheres to it closely, and gives a verbal rendering of it; and accordingly

accordingly is sometimes of great use in ascertaining the true reading of the Hebrew Text.

The Syriac Version stands next in order of time, but is superior to the Chaldee in usefulness and authority, as well in ascertaining as in explaining the Hebrew Text. It is a close Translation of the Hebrew into a language of near affinity to it. It is supposed to have been made as early as the First Century.

The Fragments of the Three Greek Versions of Aquila, Symmachus, and Theodotion, all made in the Second Century, which are collected in the Hexapla of Montfaucon, are of considerable use for the same purpose.

The Vulgate, being for the most part the Translation of Jerom, made in the Fourth Century, is of service in the same way, in proportion to its antiquity.

I am greatly obliged to several learned Friends for their Observations on particular passages. To one great person more especially, whom I had the honour to call my friend, the late excellent Archbishop Secker : whose marginal Notes on the Bible, deposited by his order in the Library at Lambeth, I had permission to consult by the favour of his most worthy Successor. There are two Bibles with his Notes : one a Folio English Bible interleaved, containing chiefly corrections of the English Translation ; the other a Hebrew Bible of the Edition of Michaelis,

Halle

Halle 1720, 4to.; the large margins of which are filled with Critical remarks on the Hebrew Text, collations of the ancient Versions, and other short annotations; which stand an illustrious monument of the learning, judgment, and indefatigable industry of that excellent person: I add also of his candour and modesty; for there is hardly a proposed emendation, however ingenious and probable, to which he has not added the objections, which occurred to him, against it. These valuable remains of that great and good man will be of infinite service, whenever that necessary work, a New Translation, or a Revision of the present Translation, of the Holy Scriptures, for the use of our Church, shall be undertaken. To his observations I have set his name. And to the remarks of others of my Learned Friends, I have likewise subjoined in the Notes their names respectively. Among these I must here particularly mention the late learned Dr Durell, Principal of Hertford College in Oxford; who some years ago communicated to me his Manuscript Remarks on the Prophets. With his leave I took short memorandums of some of his Corrections of the Text; and had his permission to make what use I pleased of them.

I am in a more particular manner obliged to my Learned Friend Dr Kennicott, for his singular favour in frequently communicating to me his Collations while they were collecting, and the printed Copy of the Book of Isaiah itself, as soon as it was finished

finished at the Press, for my private use, while the remainder of the Volume is in hand and preparing for the public. These I have examined with some attention; and I hope the reader, whose expectations do not exceed the bounds of reason and moderation, will be satisfied with the assistance and benefit, which he will find they have afforded me. But I must beg to have it well understood, that I do by no means pretend to have exhausted these valuable stores: many things may have escaped me, which may strike the eye of another observer; many avaria-  
tion, which appears at first sight very minute and trifling, and manifestly false and absurd, may by some side-light tend to useful discoveries. To apply these materials to all the uses, which can possibly be made of them, will require much labour and consideration, much judgment and sagacity, and repeated trials by a variety of examiners, to whose different views they may shew themselves in every possible light. Some Critics may be very forward and hasty in pronouncing their judgments; but it must be left to time and experience to establish their real and full value.

In regard to the character and authority of the several Manuscripts, which have been collated, and which in the Notes are referred to, we must wait for the information, which Dr Kennicott will give us in his General Dissertation. The knowledge of Hebrew Manuscripts is almost a new subject in literature: little progress has been made in it hitherto;

and

and no wonder, when they were esteemed uniformly consonant one with another, and with the printed Text; consequently, useless, and not worth the trouble of examining. Dr Kennicott, and his worthy and very able assistant Mr Bruns, who have been more conversant with Hebrew Manuscripts, and have had more experience, and more insight into the subject, than any, or than all, of the learned of the present age, will give us the best information concerning it that can yet be obtained. It must be left to the attentive observation, and mature experience of the learned of succeeding times to perfect a part of knowledge, which, like others, must, in its nature, wait the result of diligent inquiry, and be carried on by gradual improvements.

In referring to Dr Kennicott's Variations, I have given the whole number of Manuscripts or Editions, which concur in any particular reading: what proportion that number bears to the whole number of collated copies, which contain the book of Isaiah, may, I hope, soon be seen by comparing it with the Catalogue of Copies collated, which will be given at the end of that book. But that the reader in the mean time, till he can have more full information concerning the value and authority of the several Manuscripts, may at least have some mark to direct his judgment, in estimating the credit due to the Manuscripts quoted, I have, from the kind communication of Dr Kennicott concerning the dates of the Manuscripts, whether certain or probable, given some

some general intimation of their value in this respect: for though antiquity is no certain mark of the goodness of a Manuscript, yet it is one circumstance that gives it no small weight and authority, especially in this case: the Hebrew Manuscripts being in general more pure and valuable in proportion to their antiquity; those of later date having been more studiously rendered conformable to the Masoretic standard<sup>1</sup>. Among the Manuscripts, which have been collated, I consider those of the Tenth, Eleventh, and Twelfth Centuries, as ancient, comparatively and in respect of the rest. Therefore in quoting a number of Manuscripts, where the Variation is of some importance, I have added; that so many of that number are Ancient, that is, are of the Centuries above-mentioned.

I have ventured to call this a New Translation, though much of our Vulgar Translation is retained in it. As the Style of that Translation is not only excellent in itself, but has taken possession of our ear, and of our taste, to have endeavoured to vary from it, with no other design than that of giving something new instead of it, would have been to disgust the reader, and to represent the sense of the Prophet in a more unfavourable manner: besides,

<sup>1</sup> See Kenpicott, State of the Printed Heb. Text. Dissert. 11. p. 470.

that it is impossible for a Verbal Translator to follow an approved Verbal Translation, which has gone before him, without frequent treading in the very footsteps of it. The most obvious, the properest, and perhaps the only terms, which the language affords, are already occupied; and without going out of his way to find worse, he cannot avoid them. Every Translator has taken this liberty with his predecessors: it is no more than the laws of Translation admit, nor indeed than the necessity of the case requires. And as to the turn and modification of the sentences, the Translator, in this particular province of Translation, is, I think, as much confined to the author's manner, as to his words: so that too great liberties taken in varying either the expression or the composition, in order to give a new air to the whole, will be apt to have a very bad effect. For these reasons, whenever it shall be thought proper to set forth the Holy Scriptures for the public use of our Church to better advantage, than as they appear in the present English Translation, the expediency of which grows every day more and more evident, a Revision or Correction of that Translation may perhaps be more advisable, than to attempt an entirely new one. For as to the style and language, it admits but of little improvement; but, in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless.

The

The Translation here offered will perhaps be found to be in general as close to the Text, and as literal, as our English Version. When it departs at all from the Hebrew Text on account of some correction, which I suppose to be requisite, I give notice to the reader of such correction, and offer my reasons for it: if those reasons should sometimes appear insufficient, and the translation to be merely conjectural, I desire the reader to consider the exigence of the case; and to judge, whether it is not better, in a very obscure and doubtful passage, to give something probable by way of supplement to the author's sense apparently defective, than either to leave a blank in the Translation, or to give a merely verbal rendering, which would be altogether unintelligible. I believe, that every Translator whatever of any part of the Old Testament, has taken sometimes the liberty, or rather has found himself under the necessity, of offering such renderings, as, if examined, will be found to be merely conjectural. But I desire to be understood as offering this apology in behalf only of Translations designed for the private use of the reader; not as extended, without proper limitations, to those that are made for the public service of the Church.

The design of the Notes is to give the reasons and authorities, on which the Translation is founded; to rectify or to explain the words of the text; to illustrate the ideas, the images, and the allusions

of the Prophet, by referring to objects, notions, and customs, which peculiarly belong to his age and his country ; and to point out the beauties of particular passages. I sometimes indeed endeavour to open the design of the Prophecy, to shew the connection between its parts, and to point out the event which it foretells. But in general, I must intreat the Reader to be satisfied with my endeavours faithfully to express the Literal Sense, which is all that I undertake. If he would go deeper into the Mystical sense, into Theological, Historical, and Chronological disquisitions, there are many learned Expositors to whom he may have recourse, who have written full Commentaries on this Prophet ; to which Title the present work has no pretensions. The sublime and spiritual uses to be made of this peculiarly Evangelical Prophet, must, as I have observed, be all founded on a faithful representation of the Literal Sense, which his words contain. This is what I have endeavoured closely and exactly to express. And within the limits of this humble, but necessary, province, my endeavours must be confined. To proceed further, or even to execute this in the manner I could wish, were it within my abilities, yet would hardly be consistent with my present engagements ; which oblige me to offer rather prematurely to the public, what further time, with more leisure, might perhaps enable me to render more worthy of their attention.

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# I S A I A H.

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## C H A P. I.

THE VISION OF ISAIAH THE SON OF AMOTS,  
WHICH HE SAW CONCERNING JUDAH AND JERU-  
SALEM ; IN THE DAYS OF UZZIAH, JOTHAM, AHAZ,  
HEZEKIAH, KINGS OF JUDAH.

2 HEAR, O ye heavens ; and give ear, O earth !  
For it is JEHOVAH that speaketh,  
I have nourished children, and brought them up ;  
And even they have revolted from me.

3 The ox knoweth his possessor ;  
And the ass the crib of his lord ;  
But Israel knoweth not Me ;  
Neither doth my people consider.

4 Ah, sinful nation ! a people laden with iniquity !  
A race of evil doers ! children degenerate !  
They have forsaken JEHOVAH ;

They have rejected with disdain the Holy One  
of Israel ;

They are estranged from him ; they have turned  
their back upon him.

5 On what part will ye smite again, will ye add  
correction ?

The whole head is sick, and the whole heart  
faint :

6 From the sole of the foot even to the head, there  
is no soundness therein ;

It is wound, and bruise, and putrifying sore :

It hath not been pressed, neither hath it been  
bound ;

Neither hath it been softened with ointment.

7 Your country is desolate, your cities are burnt  
with fire ;

Your land, before your eyes strangers devour it :

And it is become desolate, as if destroyed by an  
inundation.

8 And the daughter of Sion is left, as a shed in a  
vineyard ;

As a lodge in a garden of cucumbers, as a city  
taken by siege.

9 Had not JEHOVAH God of Hosts left us a rem-  
nant,

We had soon become as Sodom ; we had been  
like unto Gomorrah.

10 Hear ye the word of JEHOVAH, O ye princes of  
Sodom ?

Give

Give ear to the law of our God, ye people of Gomorrah !

11 What have I to do with the multitude of your sacrifices ? saith JEHOVAH :

I am cloyed with the burnt-offerings of rams, and the fat of fed beasts ;

And in the blood of bullocks, and of lambs, and of goats, I have no delight.

12 When ye come to appear before me.

Who hath required this at your hands ?

13 Tread my courts no more ; bring no more a vain oblation :

Incense ! it is an abomination unto me.

The new moon, and the sabbath, and the assembly proclaimed,

I cannot endure ; the fast, and the day of restraint.

14 Your months, and your solemnities, my soul hateth :

They are a burthen upon me ; I am weary of bearing them.

15 When ye spread forth your hands, I will hide mine eyes from you ;

Even when ye multiply prayer, I will not hear ; For your hands are full of blood.

16 Wash ye, make ye clean ; remove ye far away The evil of your doings from before mine eyes :

17 Cease to do evil ; learn to do well ;

Seek judgment ; amend that which is corrupted ; Do justice to the fatherless ; defend the cause of the widow.

18 Come on now, and let us plead together, saith JEHOVAH :  
Though your sins be as scarlet, they shall be as white as snow ;  
Though they be red as crimson, they shall be like wool.

19 If ye shall be willing and obedient,  
Ye shall feed on the good of the land ;

20 But if ye refuse, and be rebellious,  
Ye shall be food for the sword of the enemy :  
For the mouth of JEHOVAH hath pronounced it.

21 How is the faithful city become a harlot !  
She that was full of judgment, righteousness dwelleth in her ;  
But now murtherers !

22 Thy silver is become dross ; thy wine is mixed with water.

23 Thy princes are rebellious, associates of robbers ;  
Every one of them loveth a gift, and seeketh rewards :  
To the fatherless they administer not justice :  
And the cause of the widow cometh not before them.

24 Wherefore saith the Lord JEHOVAH God of Hosts, the Mighty One of Israel :  
Aha ! I will be eased of mine adversaries ;  
I will be avenged of mine enemies ;

25 And

25 And I will bring again mine hand over thee :  
And I will purge in the furnace thy dross ;  
And I will remove all thine alloy.

26 And I will restore thy judges, as at the first ;  
And thy counsellors, as at the beginning :  
And after this thy name shall be called,  
The city of righteousness, the faithful metropolis.

27 Sion shall be redeemed in judgment,  
And her captives in righteousness.

28 But destruction shall fall at once on the revolters  
and the sinners ;  
And they that forsake JEHOVAH shall be con-  
sumed.

29 For ye shall be ashamed of the ilexes, which ye  
have desired ;  
And ye shall blush for the gardens, which ye  
have chosen :

30 When ye shall be as an ilex, whose leaves are  
blasted ;  
And as a garden, wherein is no water.

31 And the strong shall become tow, and his work  
a spark of fire ;  
And they shall both burn together, and none  
shall quench them.

## C H A P. II.

THE WORD, WHICH WAS REVEALED TO ISAIAH,  
THE SON OF AMOTS, CONCERNING JUDAH AND  
JERUSALEM.

2 IT shall come to pass in the latter days ;  
The mountain of the house of JEHOVAH shall be  
established on the top of the mountains ;  
And it shall be exalted above the hills :  
And all nations shall flow unto it.

3 And many peoples shall go, and shall say :  
Come ye, and let us go up to the mountain of  
JEHOVAH ;  
To the house of the God of Jacob :  
And he will teach us of his ways ;  
And we will walk in his paths :  
For from Sion shall go forth the law ;

4 And the word of JEHOVAH from Jerusalem.  
And he shall judge among the nations ;  
And shall work conviction in many peoples :  
And they shall beat their swords into plough-  
shares,  
And their spears into pruning-hooks ;  
Nation shall not lift up sword against nation ;  
Neither shall they learn war any more.

5 O house of Jacob, come ye,  
And let us walk in the light of JEHOVAH !

6 Verily thou hast abandoned thy people, the house  
of Jacob :  
Because they are filled with diviners from the  
East ;  
And with soothsayers like the Philistines ;  
And they multiply a spurious brood of strange  
children.

7 And his land is filled with silver and gold ;  
And there is no end to his treasures :  
And his land is filled with horses ;  
Neither is there any end to his chariots.

8 And his land is filled with idols ;  
He boweth himself down to the work of his  
hands ;  
To that which his fingers have made :

9 Therefore shall the mean man be bowed down,  
and the mighty man shall be humbled ;  
And thou wilt not forgive them.

10 Go into the rock, and hide thyself in the dust ;  
From the fear of JEHOVAH, and from the glory  
of his majesty,  
When he ariseth to strike the earth with terror.

11 The lofty eyes of men shall be humbled ;  
The height of mortals shall bow down :  
And JEHOVAH alone shall be exalted in that day.

12 For the day of JEHOVAH God of Hosts is against every thing great and lofty ;  
And against every thing that is exalted ; and it shall be humbled.

13 Even against all the cedars of Lebanon, the high and the exalted ;  
And against all the oaks of Basan :

14 And against all the mountains, the high ones ;  
And against all the hills, the exalted ones ;

15 And against every tower, high-raised ;  
And against every mound, strongly fortified.

16 And against all the ships of Tarshish ;  
And against every lovely work of art.

17 And the pride of man shall bow down ;  
And the heighth of mortals shall be humbled ;  
And JEHOVAH alone shall be exalted in that day :

18 And the idols shall totally disappear.

19 And they shall go into caverns of rocks, and into holes of the dust ;  
From the fear of JEHOVAH, and from the glory of his majesty,  
When he ariseth to strike the earth with terror.

20 In that day shall a man cast away his idols of silver,  
And his idols of gold which they have made to worship ;  
To the moles, and to the bats :

21 To go into caves of the rocks, and into clefts of the craggy rocks :

From

From the fear of JEHOVAH, and from the glory  
of his majesty,  
When he ariseth to strike the earth with terror.

22 Trust ye no more in man, whose breath is in  
his nostrils ;  
For of what account is he to be made ?

C H A P. III.

1 For behold the Lord JEHOVAH God of Hosts  
Removeth from Jerusalem, and from Judah,  
Every stay and support ;  
The whole stay of bread, and the whole stay of  
water ;

2 The mighty man, and the warrior ;  
The judge, and the prophet, and the diviner, and  
the sage :

3 The ruler of fifty, and the honourable person ;  
And the counsellor, and the skilful artist, and the  
powerful in persuasion.

4 And I will make boys their princes ;  
And infants shall rule over them.

5 And the people shall be oppressed, one man by  
another :  
And every man shall behave insolently towards  
his neighbour ;  
The boy towards the old man, and the base to-  
wards the honourable.

6 Therefore shall a man take his brother, of his fa-  
ther's house, by the garment ;  
Saying : Come, and be thou ruler over us ;  
And let thine hand support our ruinous state.

7 Then shall he openly declare, saying :  
I will not be the healer of your breaches ;  
For in my house is neither bread, nor raiment :  
Appoint not me ruler of the people.

8 For Jerusalem tottereth, and Judah falleth ;  
Because their tongues, and their hands, are  
against JEHOVAH ;  
To provoke by their disobedience the cloud of  
his glory.

9 The stedfastness of their countenance witnesseth  
against them ;  
For their sin, like Sodom, they publish, they  
hide it not :  
Wo to their souls ! for upon themselves have  
they brought down evil.

10 Pronounce ye a blessing on the just : verily good  
[shall be to him ;]  
For the fruit of his deeds shall he eat.

11 Wo to the wicked : evil [shall be his portion ;]  
For the work of his hands shall be repaid unto  
him.

12 As for my people, children are their oppressors ;  
And women bear rule over them.  
O my people, thy leaders cause thee to err ;  
And pervert the way of thy paths.

13 JEHOVAH ariseth to plead his cause ;  
He standeth up to contend with his people.

14 JEHOVAH will meet in judgment,  
The elders of his people, and their princes :

As for you, ye have consumed my vineyard :  
The plunder of the poor is in your houses.

15 What mean ye, that ye crush my people ;  
And grind the faces of the poor ?  
Saith JEHOVAH, the Lord of Hosts.

16 Moreover JEHOVAH hath said :  
Because the daughters of Sion are haughty ;  
And walk displaying the neck,  
And falsely setting off their eyes with paint ;  
Mincing their steps as they go,  
And with their feet lightly tripping along.

17 Therefore will the Lord humble the head of the  
daughters of Sion ;  
And JEHOVAH will expose their nakedness.

18 In that day will the Lord take from them the or-  
naments,  
Of the feet-rings, and the net-works, and the  
crescents ;

19 The pendants, and the bracelets, and the thin  
vails ;

20 The tires, and the fetters, and the zones,  
And the perfume-boxes, and the amulets ;

21 The rings, and the jewels of the nostril ;

22 The embroidered robes, and the tunics ;  
And the cloaks, and the little purses ;

23 The transparent garments, and the fine linen  
vests ;  
And the turbans, and the mantles :

24 And there shall be, instead of perfume, a putrid ulcer ;  
 And, instead of well-girt raiment, rags ;  
 And, instead of high-dressed hair, baldness ;  
 And, instead of a zone, a girdle of sackcloth :  
 A sun-burnt skin, instead of beauty.

25 Thy people shall fall by the sword ;  
 And thy mighty men in the battle.

26 And her doors shall lament and mourn ;  
 And desolate shall she sit on the ground.

## C H A P. IV.

1 And seven women shall lay hold on one man in that day, saying :  
 Our own bread will we eat,  
 And with our own garments will we be clothed ;  
 Only let us be called by thy name ;  
 Take away our reproach.

2 In that day shall the Branch of JEHOVAH Become glorious and honourable ;  
 And the produce of the land excellent and beautiful,  
 For the escaped of the house of Israel.

3 And it shall come to pass, whosoever is left in Sion,  
 And remaineth in Jerusalem,  
 Holy shall he be called ;  
 Every one that is written among the living in Jerusalem.

4 When the Lord shall have washed away the filth of the daughters of Sion ;

And

And the blood of Jerusalem shall have removed  
from the midst of her,

By a spirit of judgment, and by a spirit of burn-  
ing :

5 Then shall JEHOVAH create upon the station of  
mount Sion,

And upon all her holy assemblies,  
A cloud by day, and smoke ;

And the brightness of a flaming fire by night :  
Yea, over all shall the Glory be a covering.

6 And a tabernacle it shall be, for shade by day  
from the heat ;

And for a covert, and a refuge, from storm and  
rain.

## CHAP. V.

1 LET me sing now a song to my Beloved ;  
A song of loves concerning his vineyard.

My Beloved had a vineyard,  
On a high and fruitful hill :

2 And he fenced it round, and he cleared it from  
the stones,

And he planted it with the vine of Sorek ;  
And he built a tower in the midst of it,

And he hewed out also a lake therein :

And he expected, that it should bring forth grapes,  
But it brought forth poisonous berries.

3 And

3 And now, O inhabitants of Jerusalem, and ye men of Judah,  
Judge, I pray you, between me and my vineyard :  
4 What could have been done more to my vineyard,  
Than I have done unto it?  
Why, when I expected that it should bring forth grapes,  
Brought it forth poisonous berries ?  
5 But come now, and I will make known unto you, What I purpose to do to my vineyard :  
To remove its hedge, and it shall be devoured ;  
To destroy its fence, and it shall be trodden down.  
6 And I will make it a desolation ;  
It shall not be pruned, neither shall it be digged ;  
But the brier and the thorn shall spring up in it,  
And I will command the clouds,  
That they shed no rain upon it.  
7 Verily, the vineyard of JEHOVAH God of Hosts  
is the house of Israel ;  
And the men of Judah the plant of his delight :  
And he looked for judgment, but behold tyranny :  
And for righteousness, but behold the cry of the oppressed.

8 Wo unto you, who join house to house ;  
Who lay field unto field together ;

Until

Until there be no place, and ye have your dwelling,

Alone to yourselves, in the midst of the land.

To mine ear hath JEHOVAH God of Hosts revealed it :

Surely many houses shall become a desolation ;  
The great and the fair ones, without an inhabitant.

10 Yea ten acres of vineyard shall yield a single bath of wine,

And a chomer of seed shall produce an ephah.

11 Wo unto them, who rise early in the morning,  
to follow strong drink ;

Who sit late in the evening, that wine may inflame them :

12 And the lyre, and the harp, the tabor, and the pipe,

And wine, are their entertainments ;

But the work of JEHOVAH they regard not ;

And the operation of his hands they do not perceive.

13 Therefore my people goeth into captivity for want of knowledge ;

And their nobles have died with hunger ;

And their plebeians are parched up with thirst.

14 Therefore Hades hath enlarged his appetite ;  
And hath stretched open his mouth without measure :

And down go her nobility, and her populace ;

And her busy throng, and all that exult in her.

15 And the mean man shall be bowed down, and  
the great man shall be brought low ;  
And the eyes of the haughty shall be humbled :

16 And JEHOVAH God of Hosts shall be exalted in  
judgment ;  
And God the Holy One shall be sanctified by  
displaying his righteousness.

17 Then shall the sheep feed without restraint ;  
And the kids shall depasture the desolate fields  
of the luxurious.

18 Wo unto them, who draw out iniquity, as a  
long cable ;  
And sin, as the thick traces of a wain :

19 Who say, Let him make speed then, let him  
hasten  
His work, that we may see it ;  
And let the counsel of the Holy One of Israel  
Draw near, and come to pass, that we may  
know it.

20 Wo unto them who call evil good, and good evil ;  
Who put darkness for light, and light for dark-  
ness ;  
Who put bitter for sweet, and sweet for bitter.

21 Wo unto them, who are wise in their own eyes,  
And prudent in their own conceit.

22 Wo unto them, who are powerful to drink wine ;  
And men of might to mingle strong drink :

23 Who justify the guilty for reward,  
And take away the righteousness of the righteous  
from him.

24 Therefore as the tongue of fire licketh up the stubble,  
And as the flame dissolveth the chaff;  
So shall their root become like touch-wood,  
And their blossoms shall go up like the dust :  
Because they have despised the law of JEHOVAH  
God of Hosts ;  
And scornfully rejected the word of the Holy  
One of Israel.

25 Wherefore the anger of JEHOVAH is kindled  
against his people ;  
And he hath stretched out his hand against them :  
And he smote them ; and the mountains trem-  
bled ;  
And their carcases became as the dung in the  
midst of the streets.  
For all this his anger is not turned away ;  
But still is his hand stretched out.

26 And he will erect a standard for the nations afar  
off :  
And he will hist every one of them from the ends  
of the earth ;  
And behold, with speed swiftly shall they come.

27 None among them is faint, and none stumbleth ;  
None shall slumber, nor sleep :  
Nor shall the girdle of their loins be loosed ;  
Nor shall the latchet of their shoes be unbound.

28 Whose arrows are sharpened ;  
And all their bows are bent :

The hoofs of their horses shall be counted as adamant;

And their wheels as a whirlwind.

29 Their growling is like the growling of the lioness ;  
Like the young lions shall they growl :  
They shall roar, and shall seize the prey ;  
And they shall bear it away, and none shall rescue it.

30 In that day, shall they roar against them, like the roaring of the sea ;  
And these shall look to the heaven upward, and down to the earth ;  
And lo ! darkness, distress !  
And the light is obscured by the gloomy vapour.

### C H A P. VI.

1 IN the year, in which Uzziah the king died, I saw JEHOVAH sitting on a throne high and lofty ; and the train of his robe filled the temple.  
2 Above him stood seraphim : each one of them had six wings : with two of them he covereth his face, with two of them he covereth his feet,  
3 and two of them he useth in flying. And they cried alternately and said :

Holy, holy, holy, JEHOVAH God of Hosts !  
The whole earth is filled with his glory.

4 And the pillars of the yestibule were shaken with the voice of their cry ; and the temple was filled  
5 with smoak. And I said, Alas for me ! I am struck

struck dumb: for I am a man of polluted lips; and in the midst of a people of polluted lips do I dwell: for mine eyes have seen the King, JEHOVAH God of Hosts. And one of the seraphim came flying unto me; and in his hand was a burning coal, which he had taken with the tongs from off the altar. And he touched my mouth, and said:

Lo! this hath touched thy lips:

Thine iniquity is removed, and thy sin is expiated.

8 And I heard the voice of JEHOVAH, saying:

Whom shall I send; and who will go for us?

9 And I said: Behold, here am I; send me. And he said:

Go, and say thou to this people:

Hear ye indeed, but understand not;

See ye indeed, but perceive not;

10 Make gross the heart of this people;

Make their ears dull, and close up their eyes;

Lest they see with their eyes, and hear with their ears,

And understand with their hearts, and be converted; and I should heal them.

11 And I said: How long, O JEHOVAH? And he said:

Until cities be laid waste, so that there be no inhabitant;

And houses, so that there be no man:

And the land be left utterly desolate.

12 Until

12 Until JEHOVAH remove man far away ;  
And there be many a deserted woman in the  
midst of the land,

13 And though there be a tenth part remaining  
in it,  
Even this shall undergo a repeated destruction ;  
Yet, as the ilex, and the oak, though cut down,  
hath its stock remaining,  
A holy seed shall be the stock of the nation.

## C H A P. VII.

1 IN the days of Ahaz, the son of Jotham, the  
son of Uzziah, king of Judah, Retsin king of  
Syria, and Pekah, the son of Remaliah, king of  
Israel, came up against Jerusalem, to besiege it ;  
but they could not overcome it,

2 And when it was told to the house of David,  
that Syria was supported by Ephraim ; the heart  
of the king, and the heart of the people, was  
moved ; as the trees of the forest are moved  
before the wind,

3 And JEHOVAH said to Isaiah : Go out now to  
meet Ahaz ; thou and Shearjashub thy son ; at  
the end of the aqueduct of the upper pool, at  
4 the caussey of the Fuller's field. And thou shalt  
say unto him :

Take heed, and be still ; fear not, neither let  
thy heart be faint ;

Because of the two tails of these smoaking  
fire-brands :

For

For the fierce wrath of Retsin, and of the son  
of Remaliah.

5 Because Syria hath devised evil against thee ;  
Ephraim, and the son of Remaliah, saying :  
6 Let us go up against Judah, and harrass it ;  
And let us rend off a part of it for ourselves :  
And let us set a king to reign in the midst of  
it ;  
Even the son of Tabeal.  
7 Thus saith the Lord JEHOVAH :  
It shall not stand, neither shall it be.  
8 Though the head of Syria be Damascus,  
And the head of Damascus, Retsin ;  
Yet within threescore and five years,  
Ephraim shall be broken, that he be no more  
a people :  
9 Though the head of Ephraim be Samaria ;  
And the head of Samaria, Remaliah's son.  
If ye believe not in me, ye shall not be es-  
tablished.  
10 And JEHOVAH spake yet again to Ahaz, saying ;  
11 Ask thee a sign from JEHOVAH thy God :  
Go deep to the grave, or high to the heaven  
above.  
12 And Ahaz said ; I will not ask ; neither will I  
13 tempt JEHOVAH. And he said :  
Hear ye now, O house of David :  
Is it a small thing for you to weary men,  
That you should weary my God also ?

14 There-

14 Therefore JEHOVAH himself shall give you a sign :  
Behold, the Virgin conceiveth, and beareth a son ;  
And she shall call his name, Immanuel.

15 Butter and honey shall he eat,  
When he shall know to refuse what is evil,  
and to choose what is good :

16 For before this child shall know,  
To refuse the evil, and to choose the good ;  
The land shall become desolate,  
By whose two kings thou art distressed.

17 But JEHOVAH shall bring upon thee,  
And upon thy people, and upon thy father's house,  
Days, such as have not come,  
From the day that Ephraim departed from Judah.

18 And it shall come to pass in that day ;  
JEHOVAH shall hist the fly,  
That is in the utmost part of the rivers of Egypt ;  
And the bee, that is in the land of Assyria :

19 And they shall come, and they shall light all of them  
On the desolate vallies, and on the craggy rocks,  
And on all the thickets, and on all the caverns.

20 In that day, JEHOVAH shall shave by the hired raso<sub>r</sub>.

By

By the people beyond the River, by the king  
of Assyria,  
The head and the hair of the feet ;  
And even the beard itself shall be destroyed.  
21 And it shall come to pass in that day,  
That if a man shall feed a young cow, and  
two sheep ;  
22 From the plenty of milk, which they shall  
produce, he shall eat butter :  
Even butter and honey shall he eat,  
Whosoever is left in the midst of the land.  
23 And every vineyard, that hath a thousand vines,  
Valued at a thousand pieces of silver,  
Shall become in that day briers and thorns.  
24 With arrows and with the bow shall they come  
thither ;  
For the whole land shall become briers and  
thorns.  
25 And all the hills, which were dressed with the  
mattock,  
Where the fear of briers and thorns never  
came,  
Shall be for the range of the ox, and for the  
treading of sheep,

## C H A P. VIII.

1 AND JEHOVAH said unto me : Take unto  
thee a large mirror, and write on it with a work-  
man's graving tool, To hasten the spoil, to take  
quickly

2 quickly the prey. And I called unto me for a testimony faithful witnesses ; Uriah the priest, 3 and Zachariah the son of Jeberechiah. And I approached unto the Prophetess ; and she conceived, and bare a son. And JEHOVAH said unto me : Call his name Maher-shalal-hash-baz :

4 For before the child shall know  
To pronounce, My father and My mother,  
The riches of Damascus shall be borne away,  
And the spoil of Samaria, before the king of  
Assyria.

5 Yet again JEHOVAH spake unto me, saying :

6 Because this people hath rejected  
The waters of Siloah, which flow gently ;  
And rejoiceth in Retsin, and the son of Re-  
maliah :

7 Therefore behold the Lord bringeth up upon  
them  
The waters of the River, the strong and the  
mighty ;

Even the king of Assyria, and all his force.  
And he shall rise above all their channels,  
And shall go over all their banks.

8 And he shall pass through Judah, overflowing  
and spreading,  
Even to the neck shall he reach :  
And the extension of his wings shall be  
Over the full breadth of thy land, O Imma-  
nuel !

9 Know ye this, O ye peoples, and be struck with consternation ;  
And give ear to it, all ye of distant lands ;  
Gird yourselves, and be dismayed ; gird yourselves, and be dismayed.

10 Take counsel together, and it shall come to nought ;  
Speak the word, and it shall not stand :  
For God is with us.

11 For thus said JEHOVAH unto me ;  
As taking me by the hand he instructed me,  
That I should not walk in the way of this people, saying :

12 Say ye not, It is holy,  
Of every thing, of which this people shall say,  
It is holy :  
And fear ye not the object of their fear, neither be ye terrified.

13 JEHOVAH God of Hosts, sanctify ye Him ;  
And let him be your fear, and let Him be your dread :

14 And he shall be unto you a sanctuary :  
But a stone of stumbling, and a rock of offence,  
To the two houses of Israel ;  
A trap, and a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble,  
And shall fall, and be broken ; and shall be in snared, and caught.

16 Bind

16 Bind up the testimony, seal the command,  
among my disciples.

17 I will therefore wait for JEHOVAH, who hideth  
his face  
From the house of Jacob ; yet will I look for  
him.

18 Behold, I, and the children,  
Whom JEHOVAH hath given unto me ;  
For signs and for wonders in Israel,  
From JEHOVAH God of hosts,  
Who dwelleth in the mountain of Sion.

19 And when they shall say unto you :  
Seek unto the necromancers and the wizards ;  
To them that speak inwardly, and that mutter :  
Should not a people seek unto their God ?  
Should they seek, instead of the living, unto the  
dead ?

20 Unto the command, and unto the testimony, let  
them seek :  
If they will not speak according to this word,  
In which there is no obscurity ;

21 Every one of them shall pass through the land  
distressed and famished :  
And when he shall be famished, and angry with  
himself,  
He shall curse his king and his God.

22 And he shall cast his eyes upwards, and look  
down to the earth :  
And lo ! distress and darkness !  
Gloom, tribulation, and accumulated darkness !

23 But

23 But there shall not hereafter be darkness in the land which was distressed :  
In the former time he debased  
The land of Zebulon, and the land of Naphtali ;  
But in the latter time he hath made it glorious :  
Even the way of the sea, beyond Jordan, Galilee  
of the nations.

## C H A P. IX.

1 The people, that walked in darkness,  
Have seen a great light ;  
They that dwelled in the land of the shadow of death,  
Unto them hath the light shined.

2 Thou hast multiplied the nation, thou hast increased their joy :  
They rejoice before thee, as with the joy of harvest ;  
As they rejoice, who divide the spoil.

3 For the yoke of his burthen, the staff laid on his shoulder,  
The rod of his oppressor, hast thou broken, as in the day of Midian.

4 For the greaves of the armed warriour in the conflict,  
And the garment rolled in much blood,  
Shall be for a burning, even fuel for the fire.

5 For unto us a Child is born ; unto us a Son is given ;  
And the government shall be upon his shoulder ;  
And

And his name shall be called, Wonderful, Counsellor,

The mighty God, the Father of the everlasting age, the Prince of peace.

6 Of the increase of his government and peace there shall be no end ;

Upon the throne of David, and upon his kingdom ;

To fix it, and to establish it

With judgment and with justice, henceforth and for ever :

The zeal of JEHOVAH God of Hosts will do this.

7 JEHOVAH hath sent a word against Jacob ;  
And it hath lighted upon Israel.

8 Because the people all of them carry themselves haughtily ;

Ephraim, and the inhabitant of Samaria ;

In pride and arrogance of heart, saying ;

9 The bricks are fallen, but we will build with hewn stone ;

The sycamores are cut down, but we will replace them with cedars :

10 Therefore will JEHOVAH excite the princes of Retsin against him ;

And raise up his enemies together :

11 The Syrians from the East, and the Philistines from the West ;

And

And they shall devour Israel on every side.

For all this his anger is not turned away ;  
But his hand is still stretched out.

12 Yet this People have not turned unto him that smote them ;

And JEHOVAH God of hosts they have not sought.

13 Therefore shall JEHOVAH cut off from Israel the head and the tail ;

The branch and the rush, in one day :

14 The aged, and the honourable person, he is the head ;

And the prophet that teacheth falsehood, he is the tail.

15 For the leaders of this people lead them astray ;

And they that are led by them shall be devoured.

16 Wherefore JEHOVAH shall not rejoice over their young men ;

And on their orphans, and their widows, he shall have no compassion.

For every one of them is a hypocrite and an evil doer ;

And every mouth speaketh folly.

For all this his anger is not turned away ;

But his hand is still stretched out.

17 For wickedness burneth like a fire ;

The brier and the bramble it shall consume :

And it shall kindle the thicket of the wood ;

And

And they shall mount up in volumes of rising smoke.

18 Through the wrath of JEHOVAH God of hosts is the land darkened ;

And the people shall be as fuel for the fire :  
A man shall not spare his brother.

19 But he shall snatch on the right, and yet be hungry ;

And he shall devour on the left, and not be satisfied :

Every man shall devour the flesh of his neighbour.

20 Manasseh shall devour Ephraim, and Ephraim Manasseh ;

And both of them shall be united against Judah.  
For all this his anger is not turned away ;  
But his hand is still stretched out.

#### C H A P. X.

1 Wo unto them, that decree unrighteous decrees :

Unto the scribes, that prescribe oppression :

2 To turn aside the needy from judgment ;

To rob of their right the poor of my people :

That the widows may become their prey ;

And that they may plunder the orphans.

3 And what will ye do in the day of visitation ?

And in the desolation, which shall come from afar ?

To whom will ye flee for succour ?

And where will ye deposit your wealth ?

4 Without me, they shall bow down under the bounden,

And under the slain shall they fall.

For all this his anger is not turned away ;

But his hand is still stretched out.

5 HO ! to the Assyrian, the rod of mine anger,  
The staff in whose hand is the instrument of mine indignation !

6 Against a dissembling nation will I send him ;  
And against a people the object of my wrath will I give him a charge :

To gather the spoil, and to bear away the prey ;  
And to trample them under foot like the mire of the streets.

7 But He doth not so purpose ;  
And his heart doth not so intend :  
But to destroy is in his heart ;  
And to cut off nations not a few.

8 For he saith, Are not my princes altogether kings ?

9 Is not Calno as Carchemish ?  
Is not Hamath as Arphad ?  
Is not Samaria as Damascus ?

10 As my hand hath seized the kingdoms of the idols,

Whose graven images were superior to those of Samaria and Jerusalem ;

11 As I have done unto Samaria and her idols,  
Shall I not likewise do unto Jerusalem, and her  
images ?

12 But it shall be, when JEHOVAH hath accom-  
plished his whole work,  
Upon mount Zion, and upon Jerusalem :  
I will punish the effect of the proud heart of the  
king of Assyria ;  
And the triumphant look of his haughty eyes.

13 For he hath said, By the strength of my hand  
have I done it ;  
And by my wisdom ; for I am endowed with  
prudence.  
I have removed the bounds of the peoples ;  
And I have plundered their hoarded treasures ;  
And I have brought down those, that were  
strongly seated.

14 And my hand hath found, as a nest, the riches  
of the peoples :  
And as one gathereth eggs deserted,  
So have I made a general gathering of the earth :  
And there was no one, that moved the wing ;  
That opened the beak, or that chirped.

15 Shall the ax boast itself against him, that hew-  
eth therewith ?  
Shall the saw magnify itself against him, that  
moveth it ?  
As if the rod should wield him, that lifteth it ;  
As if the staff should lift up its master.

16 Wherefore JEHOVAH the Lord of Hosts shall send

Upon his fat ones leanness ;  
And under his glory shall he kindle  
A burning as of a conflagration.

17 And the light of Israel shall become a fire,  
And his Holy One a flame ;  
And he shall burn, and consume his thorn,  
And his brier in one day.

18 Even the glory of his forest, and of his fruitful field,  
From the soul even to the flesh, shall he consume ;  
And it shall be, as when one fleeth out of the fire.

19 And the remainder of the trees of his forest shall be a small number,  
So that a child may write them down.

20 And it shall come to pass in that day,  
No more shall the remnant of Israel,  
And the escaped of the house of Jacob,  
Lean upon him, that smote them :  
But shall lean upon JEHOVAH,  
The Holy One of Israel, in truth.

21 A remnant shall return, a remnant of Jacob,  
Unto God the Mighty.

22 For though thy people, O Israel, shall be as the sand of the sea,  
A remnant of them only shall return.

The consummation decided, overfloweth with strict justice ;

23 For a full and decisive decree

Shall JEHOVAH the Lord of Hosts accomplish in the midst of the land.

24 Wherefore thus saith JEHOVAH the Lord of Hosts :

Fear not, O my people, that dwellest in Sion, because of the Assyrian :

With his staff indeed shall he smite thee, And his rod shall he lift up against thee, in the way of Egypt.

25 But yet a very little time, and mine indignation shall cease ;

And mine anger in their destruction :

26 And JEHOVAH God of Hosts shall raise up against him a scourge,

Like the stroke upon Midian at the rock of Oreb, And like the rod which he lifted up over the sea ; Yea he will lift it up, after the manner of Egypt.

27 And it shall come to pass in that day,

His burthen shall be removed from off thy shoulder,

And his yoke off thy neck :

Yea the yoke shall perish from off your shoulders.

28 He is come to Aiath ; he hath passed to Migroron ;

At Michmas he will deposit his baggage.

29 They

29 They have passed the strait ; Geba is their lodging  
for the night :  
    Ramah is frightened ; Gibeath of Saul fleeth.

30 Cry aloud with thy voice, O daughter of Gallim ;  
Hearken unto her, O Laish ; answer her, O Ana-  
thoth.

31 Madmena is gone away ; the inhabitants of Ge-  
bim flee amain.

32 Yet this day shall he abide in Nob :  
He shall shake his hand against the mount of the  
daughter of Sion ;  
Against the hill of Jerusalem.

33 Behold JEHOVAH, the Lord of Hosts,  
Shall lop the flourishing branch with a dreadful  
crash ;  
And the high of stature shall be cut down,  
And the lofty shall be brought low :

34 And he shall hew the thickets of the forest with  
iron,  
And Lebanon shall fall by a mighty hand.

## C H A P. XI.

1 BUT there shall spring forth a rod from the  
trunk of Jesse ;  
And a cion from his roots shall become fruitful.

2 And the spirit of JEHOVAH shall rest upon him ;  
The spirit of wisdom, and understanding ;  
The spirit of counsel, and strength ;  
The spirit of the knowledge, and the fear of JE-  
HOVAH.

3 And

3 And he shall be of quick discernment in the fear  
of JEHOVAH :  
So that not according to the sight of his eyes  
shall he judge ;  
Nor according to the hearing of his ears shall he  
reprove.

4 But with righteousness shall he judge the poor,  
And with equity shall he work conviction in the  
meek of the earth.  
And he shall smite the earth with the blast of his  
mouth,  
And with the breath of his lips he shall slay the  
wicked one.

5 And righteousness shall be the girdle of his loins ;  
And faithfulness the cincture of his reins.

6 Then shall the wolf take up his abode with the  
lamb ;  
And the leopard shall lie down with the kid :  
And the calf, and the young lion, and the fat-  
ling shall come together ;  
And a little child shall lead them.

7 And the heifer, and the she-bear shall feed toge-  
ther ;  
Together shall their young ones lie down ;  
And the lion shall eat straw like the ox.

8 And the suckling shall play upon the hole of the  
aspic ;  
And upon the den of the basilisk shall the new-  
weaned child lay his hand.

9 They shall not hurt, nor destroy, in all my holy mountain ;  
For the earth shall be full of the knowledge of JEHOVAH,  
As the waters that cover the depths of the sea.

10 And it shall come to pass in that day,  
The root of Jesse, which standeth for an ensign to the peoples,  
Unto him shall the nations repair,  
And his resting-place shall be glorious.

11 And it shall come to pass in that day,  
JEHOVAH shall again the second time put forth his hand,  
To recover the remnant of his people ;  
That remaineth, from Assyria, and from Egypt ;  
And from Pathros, and from Cush, and from Elam ;  
And from Shinear, and from Hamath, and from the western regions.

12 And he shall lift up a signal to the nations ;  
And he shall gather the outcasts of Israel,  
And the dispersed of Judah shall he collect,  
From the four extremities of the earth.

13 And the jealousy of Ephraim shall cease ;  
And the enmity of Judah shall be no more :  
Ephraim shall not be jealous of Judah ;  
And Judah shall not be at enmity with Ephraim.

14 But they shall invade the borders of the Philistines westward :

Together

Together shall they spoil the children of the east ;  
On Edom and Moab they shall lay their hand ;  
And the sons of Ammon shall obey them.

**15** And JEHOVAH shall smite with a drought the tongue of the Egyptian sea ;

And he shall shake his hand over the River with his vehement wind ;  
And he shall strike it into seven streams,  
And make them pass over it dry-shod.

**16** And there shall be a high-way for the remnant of his people ;

Which shall remain from Assyria :

As it was unto Israel,

In the day when he came up from the land of Egypt.

### C H A P. XII.

**1** AND in that day thou shalt say :

I will give thanks unto thee, O JEHOVAH ; for though thou hast been angry with me, Thine anger is turned away, and thou hast comforted me.

**2** Behold, God is my salvation ;

I will trust, and will not be afraid :

For my strength, and my song, is JEHOVAH ; And he is become unto me salvation

**3** And when ye shall draw waters with joy from the

**4** fountains of salvation ; in that day ye shall say :

Give ye thanks to JEHOVAH ; call upon his name ;

Make

Make known among the peoples his mighty  
deeds ;  
Record ye, how highly his name is exalted.  
5 Sing ye JEHOVAH ; for he hath wrought a  
stupendous work :  
This is made manifest in all the earth.  
6 Cry aloud, and shout for joy, O inhabitress  
of Sion ;  
For great in the midst of thee is the Holy One  
of Israel.

## C H A P. XIII.

1 THE ORACLE CONCERNING BABYLON, WHICH  
WAS REVEALED TO ISAIAH, THE SON OF AMOTS.

2 UPON a lofty mountain erect the standard ;  
Exalt the voice ; beckon with the hand ;  
That they may enter the gates of princes.  
3 I have given a charge to mine enrolled warriors ;  
I have even called my strong ones to execute my  
wrath ;  
Those that exult in my greatness.  
4 A sound of a multitude in the mountains, as of  
a great people ;  
A sound of the tumult of kingdoms, of nations  
gathered together !

JEHOVAH,

JEHOVAH, God of Hosts, mustereth the host  
for the battle.

5 They come from a distant land, from the end of  
the heavens ;  
JEHOVAH, and the instruments of his wrath, to  
destroy the whole land.

6 Howl ye, for the day of JEHOVAH is at hand :  
As a destruction from the Almighty shall it come.

7 Therefore shall all hands be slackened ;  
And every heart of mortal shall melt ; and they  
shall be terrified :

8 Torments and pangs shall seize them ;  
As a woman in travail, they shall be pained :  
They shall look one upon another with astonish-  
ment :  
Their countenances shall be like flames of fire.

9 Behold, the day of JEHOVAH cometh, inexor-  
able ;  
Even indignation, and burning wrath :  
To make the land a desolation ;  
And her sinners he shall destroy from out of her.

10 Yea the stars of heaven, and the constellations  
thereof,  
Shall not send forth their light :  
The sun is darkened at his going forth,  
And the moon shall not cause her light to shine.

11 And I will visit the world for its evil,  
And the wicked for their iniquity :  
And I will put an end to the arrogance of the  
proud ;

And

And I will bring down the haughtiness of the terrible.

12 I will make a mortal more precious than fine gold ;

Yea a man, than the rich ore of Ophir.

13 Wherefore I will make the heavens tremble :  
And the earth shall be shaken out of her place :  
In the indignation of JEHOVAH God of Hosts ;  
And in the day of his burning anger.

14 And the remnant shall be, as a roe chased ;  
And as sheep, when there is none to gather them together ;

They shall look, every one towards his own people ;

And they shall flee, every one to his own land.

15 Every one, that is overtaken, shall be thrust through :  
And all that are collected in a body shall fall by the sword.

16 And their infants shall be dashed before their eyes :

Their houses shall be plundered, and their wives ravished.

17 Behold, I raise up against them the Medes ;  
Who shall hold silver of no account ;

And as for gold, they shall not delight in it.

18 Their bows shall dash the young men ;  
And on the fruit of the womb they shall have no mercy :

Their

Their eye shall have no pity even on the children.

19 And Babylon shall become, she that was the beauty of kingdoms,

The glory of the pride of the Chaldeans,  
As the overthrow of Sodom and Gomorrah by the hand of God.

20 It shall not be inhabited for ever;

Nor shall it be dwelt in from generation to generation:

Neither shall the Arabian pitch his tent there:

Neither shall the shepherds make their folds there.

21 But there shall the wild beasts of the deserts lodge;

And howling monsters shall fill their houses:

And there shall the daughters of the ostrich dwell;

And there shall the satyrs hold their revels.

22 And wolves shall howl to one another in their palaces;

And dragons in their voluptuous pavilions.

And her time is near to come;

And her days shall not be prolonged,

## C H A P. XIV.

1 FOR JEHOVAH will have compassion on Jacob,  
And will yet choose Israel.  
And he shall give them rest upon their own land :  
And the stranger shall be joined unto them,  
And shall cleave unto the house of Jacob.

2 And the nations shall take them, and bring them  
into their own place ;  
And the house of Israel shall possess them in the  
land of JEHOVAH,  
As servants, and as handmaids :  
And they shall take them captive, whose cap-  
tives they were ;  
And they shall rule over their oppressors.

3 And it shall come to pass in that day, that  
JEHOVAH shall give thee rest from thine affliction,  
and from thy disquiet, and from the hard servi-  
4 tude, which was laid upon thee : and thou shalt  
pronounce this parable upon the king of Baby-  
lon ; and shall say :

HOW hath the oppressor ceased ! the exactress  
of gold ceased !

5 JEHOVAH hath broken the staff of the wicked,  
the sceptre of the rulers.

6 He that smote the peoples in wrath, with a stroke  
unremitted ;  
He that ruled the nations in anger, is persecuted,  
and none hindereth.

7 The whole earth is at rest, is quiet ; they burst forth into a joyful shout :

8 Even the fir-trees rejoice over thee, the cedars of Libanus :  
Since thou art fallen, no feller hath come up against us.

9 Hades from beneath is moved because of thee, to meet thee at thy coming :  
He rouseth for thee the mighty dead, all the great chiefs of the earth ;  
He maketh to rise up from their thrones, all the kings of the nations.

10 All of them shall acost thee, and shall say unto thee :  
Art thou, even thou too, become weak as we ?  
Art thou made like unto us ?

11 Is then thy pride brought down to the grave ; the sound of thy sprightly instruments ?  
Is the vermin become thy couch, and the earth-worm thy covering ?

12 How art thou fallen from heaven, O Lucifer, son of the Morning !  
Art cut down to the earth, thou that didst subdue the nations !

13 Yet thou didst say in thy heart : I will ascend the heavens ;  
Above the stars of God I will exalt my throne ;  
And I will sit upon the mount of the divine presence, on the sides of the north :

14 I will ascend above the heights of the clouds ; I will be like the most High.

15 But

15 But thou shalt be brought down to the grave, to  
the sides of the pit.

16 Those that see thee shall look attentively at  
thee ; they shall well consider thee :  
Is this the man, that made the earth to tremble ;  
that shook the kingdoms ?

17 That made the world like a desert ; that destroyed  
the cities ?  
That never dismissed his captives to their own  
home ?

18 All the kings of the nations, all of them,  
Lie down in glory, each in his own sepulchre :

19 But thou art cast out of the grave, as the tree  
abominated ;  
Cloathed with the slain, with the pierced by the  
sword,  
With them that go down to the stones of the  
pit ; as a trodden carcase.

20 Thou shalt not be joined unto them in burial ;  
Because thou hast destroyed thy country, thou  
hast slain thy people :  
The seed of evil doers shall never be renowned.

21 Prepare ye slaughter for his children, for the  
iniquity of their fathers ;  
Lest they rise, and possess the earth ; and fill  
the face of the world with cities.

22 For I will arise against them, saith JEHOVAH  
God of Hosts :  
And I will cut off from Babylon the name, and  
the remnant ;  
And the son, and the son's son, saith JEHOVAH.

23 And

23 And I will make it an inheritance for the porcupine, and pools of water ;

And I will plunge it in the miry gulph of destruction, saith JEHOVAH God of Hosts.

24 JEHOVAH God of Hosts hath sworn, saying : Surely as I have devised, so shall it be ;

And as I have purposed, that thing shall stand :

25 To crush the Assyrian in my land, and to trample him on my mountains.

Then shall his yoke depart from off them ;

And his burthen shall be removed from off their shoulder.

26 This is the decree, which is determined on the whole earth ;

And this the hand, which is stretched out over all the nations :

27 For JEHOVAH God of Hosts hath decreed ; and who shall disannul it ?

And it is his hand, that is stretched out ; and who shall turn it back ?

28 IN THE YEAR, IN WHICH AHAZ THE KING DIED, THIS ORACLE WAS DELIVERED.

29 REJOICE not, O Philistia, with one consent,

Because the rod, that smote thee, is broken :

For

For from the root of the serpent shall come forth  
a basilisk ;

And his fruit shall be a flying fiery serpent.

30 For the poor shall feed on my choice first-fruits ;  
And the needy shall lie down in security :  
But he will kill thy root with drought ;  
And thy remnant he will slay.

31 Howl, O gate ; cry out, O city !  
O Philistia, thou art altogether sunk in conster-  
nation !

For from the north cometh a smoke ;  
And there shall not be a straggler among his le-  
vies.

32 And what answer shall be given to the ambassa-  
dors of the nations ?  
That JEHOVAH hath laid the foundation of Sion ;  
And the poor of his people shall take refuge in  
her.

## CHAP. XV.

### 1 THE ORACLE CONCERNING MOAB.

BECAUSE in the night Ar is destroyed Moab  
is undone !

Because in the night Kir is destroyed, Moab is  
undone !

2 He goeth up to Beth-Dibon, to the high-places  
to weep :

Over Nebo, and over Medeba, shall Moab howl :  
On every head there is baldness ; every beard is shorn.

3 In her streets they gird themselves with sackcloth :  
On her house-tops, and to her open places,  
Every one howleth, descendeth with weeping.

4 And Heshbon and Elealeh cry out aloud ;  
Unto Jahats is their voice heard :  
Yea the very loins of Moab cry out ;  
Her life is grievous unto her.

5 The heart of Moab crieth within her :  
To Tsoar [she crieth out] like the lowing of a young heifer :  
Yea the ascent of Luhith with weeping shall they ascend ;  
Yea in the way of Horonaim they raise a cry of destruction.

6 For the waters of Nimrim shall become desolate :  
For the pasture is withered, the tender plant fail-  
eth, the green herb is no more.

7 Wherefore the riches, which they have gained,  
shall perish ;  
And what they have deposited, to the valley of willows shall be carried away.

8 For the cry encompasseth the border of Moab :  
To Eglaim reacheth her moan ; and to Beer-Elim her howling.

9 Yea the waters of Dimon are full of blood :  
Yet will I bring more evils upon Dimon ;

Upon

Upon the escaped of Moab and Ariel, and the remnant of Admah.

C H A P. XVI.

- 1 I will send forth the son of the ruler of the land,  
From Selah of the desert to the mount of the daughter of Sion.
- 2 And as wandering birds, driven from the nest,  
So shall be the daughters of Moab at the fords of Arnon.
- 3 Impart counsel ; interpose with equity ;  
Make thy shadow as the night in the midst of noon-day.  
Hide the outcasts ; discover not the fugitive.
- 4 Let the outcasts of Moab sojourn with thee, [O Sion ;]  
Be thou to them a covert from the destroyer.  
For the oppressor is no more, the destroyer ceaseth ;  
He that trampled you under foot is perished from the land.
- 5 And the throne shall be established in mercy.  
And in truth shall One sit thereon ;  
In the tabernacle of David a judge ;  
Carefully searching out the right, and dispatching justice.
- 6 We have heard the pride of Moab ; he is very proud ;  
His haughtiness, and his pride, and his anger : vain are his lies.
- 7 Therefore shall Moab lament aloud ;

For the whole people of Moab shall he lament ;  
For the men of Kirhares shall ye make a moan.

8 For the fields of Heshbon are put to shame ;  
The vine of Sibmah languisheth,  
Whose generous shoots overpowered the mighty  
Lords of the nations ;  
They reached unto Jazer ; they strayed to the  
desert ;  
Her branches extended themselves, they passed  
over the sea.

9 Wherefore I will weep, as with the weeping of  
Jazer, for the vine of Sibmah ;  
I will water thee with my tears, O Heshbon and  
Elealeh !  
For upon thy summer fruits, and upon thy vin-  
tage, the destroyer hath fallen.

10 And joy and gladness is taken away from the  
fruitful field ;  
And in the vineyards they shall not sing, they  
shall not shout :  
In the vats the treader shall not tread out the  
wine ;  
An end is put to the shouting.

11 Wherefore my bowels for Moab like a harp shall  
sound ;  
And mine entrails for Kirhares.

12 And it shall be, when Moab shall see,  
That he hath wearied himself out on the high  
place,  
That he shall enter his sanctuary,

To

To intercede : but he shall not prevail.

13 This is the word, which JEHOVAH spake concerning  
14 Moab long ago ; but now JEHOVAH hath spoken,  
saying :

After three years, as the years of an hireling,  
The glory of Moab shall be debased, in all his  
great multitude ;

And the remnant shall be few, small, and without strength.

## CHAP. XVII.

### 1 THE ORACLE CONCERNING DAMASCUS.

BEHOLD Damascus is removed, so as to be  
no more a city :

It shall even become a ruinous heap.

2 The cities are deserted for ever :  
They shall be given up to the flocks,  
And they shall lie down, and none shall scare  
them away.

3 And the fortress shall cease from Ephraim,  
And the kingdom from Damascus :  
And the pride of Syria shall be as the glory of  
the sons of Israel ;  
Saith JEHOVAH the God of Hosts.

4 And it shall come to pass in that day,  
The glory of Jacob shall be diminished,

And

And the fatness of his flesh shall become lean.

5 And it shall be, as when one gathereth the standing harvest,

And his arm reapeth the ears of corn :

Or as when one gleaneth ears in the valley of Rephaim.

6 A gleaning shall be left in it, as in the shaking of the olive tree ;

Two or three berries on the top of the uppermost bough ;

Four or five on the straggling fruitful branches :  
Saith JEHOVAH the God of Israel.

7 In that day shall a man regard his maker,  
And toward the Holy One of Israel shall his eyes look :

8 And he shall not regard the altars dedicated to the work of his hands ;

And what his fingers have made, he shall not respect ;

Nor the groves, nor the solar statues,

9 In that day shall his strongly fenced cities become

Like the desertion of the Hivites and the Amorites,

When they deserted the land before the face of the sons of Israel ;

And the land shall become a desolation.

10 Because thou hast forgotten the God of thy salvation,

And

And hast not remembered the rock of thy strength ;  
Therefore, when thou shalt have planted pleasant plants,  
And shalt have set shoots from a foreign soil ;  
11 In the day when thou shalt have made thy plants to grow,  
And in the morning, when thou shalt have made thy shoots to spring forth ;  
Even in the day of possession shall the harvest be taken away.  
And there shall be sorrow without hope.

12 WO to the multitude of the numerous peoples,  
Who make a sound like the sound of the seas ;  
And to the roaring of the nations,  
Who make a roaring like the roaring of mighty waters.  
13 Like the roaring of mighty waters do the nations roar ;  
But He shall rebuke them, and they shall flee far away ;  
And they shall be driven like the chaff of the hills before the wind,  
And like the gossamer before the whirlwind.  
14 At the season of evening, behold terror ! Before the morning, and he is no more !

This

This is the portion of those that spoil us ;  
And the lot of those that plunder us.

## C H A P. XVIII.

- 1 HO ! to the land of the winged cymbal,  
Which borders on the rivers of Cush ;
- 2 Which sendeth ambassadors on the sea ;  
And in vessels of papyrus on the face of the  
waters.  
**Go,** ye swift messengers,  
To a nation stretched out in length and smoothed ;  
To a people terrible from the first, and hitherto ;  
A nation meted out by line, and trodden down ;  
Whose land the rivers have nourished.
- 3 Yea, all ye that inhabit the world, and that dwell  
on the earth,  
When the standard is lifted up on the mountains,  
behold !  
And when the trumpet is sounded, hear !
- 4 For thus hath JEHOVAH said unto me :  
I will sit still, and regard my fixed habitation ;  
Like the clear heat after rain,  
Like the dewy cloud in the day of harvest.
- 5 Surely before the vintage, when the bud is per-  
fect ;  
And the blossom is become a swelling grape ;  
He shall cut off the shoots with pruning hooks,  
And the branches he shall take away, he shall  
cut down.

6 They

6 They shall be left together to the rapacious bird  
of the mountains ;  
And to the wild beasts of the earth ;  
And the rapacious bird shall summer upon it ;  
And every wild beast of the earth shall winter  
upon it.

7 At that time shall a gift be brought to JEHOVAH  
the God of Hosts,  
From a people stretched out in length, and  
smoothed ;  
And from a people terrible from the first, and  
hitherto ;  
A nation meted out by line, and trodden down,  
Whose land the rivers have nourished ;  
To the place of the name of JEHOVAH God of  
Hosts, to mount Sion.

## C H A P. XIX.

## 1 THE ORACLE CONCERNING EGYPT.

BEHOLD, JEHOVAH rideth  
On a swift cloud, and cometh to Egypt !  
And the idols of Egypt shall be moved at his  
presence ;  
And the heart of Egypt shall melt in the midst  
of her.

2 And I will excite Egyptians against Egyptians,  
And

And they shall fight, every man against his brother, and every man against his neighbour :  
City against city, kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst of her ;

And I will swallow up her counsel :

And they shall seek to the idols, and to the sorcerers,

And to the necromancers, and to the wizards.

4 And I will give up Egypt bound into the hands of cruel lords,

And a fierce king shall rule over them :

Saith the Lord JEHOVAH God of Hosts.

5 Then shall the waters fail from the sea,  
And the river shall be wasted and dried up.

6 And the streams shall become putrid ;  
The canals of Egypt shall be emptied and dried up.

The reed and the lotus shall wither :

7 The meadow by the canal, even at the mouth of the canal,

And all that is sown by the canal,  
Shall wither, be blasted, and be no more,

8 And the fishers shall mourn, and lament ;  
All those that cast the hook in the river,  
And those, that spread nets on the face of the waters, shall languish.

9 And they that work the fine flax shall be confounded,

And they that weave net-work.

10 And

10 And her stores shall be broken up ;  
Even of all that make a gain of pools for fish.

11 Surely, the princes of Zoan are fools ;  
The wise counsellors of Pharaoh have counselled  
a brutish counsel.  
How will ye boast unto Pharaoh :  
I am the son of the wise, the son of ancient  
kings ?

12 Where are they ; where, thy wise men ? let them  
come ;  
And let them tell thee now, and let them declare,  
What JEHOVAH God of Hosts hath determined  
against Egypt.

13 The princes of Zoan are become fools, the  
princes of Noph are deceived ;  
They have caused Egypt to err, even the chief  
pillars of her tribes.

14 JEHOVAH hath mingled in the midst of them a  
spirit of giddiness ;  
And they have caused Egypt to err in all her  
works,  
As a drunkard staggereth in his vomit :

15 Nor shall there be any work in Egypt,  
Which the head or tail, the branch or rush, may  
perform.

16 In that day the Egyptians shall be as women :  
And they shall tremble and fear,  
At the shaking of the hand of JEHOVAH God of  
Hosts,  
Which he shall shake over them.

17 And

17 And the land of Judah shall become a terror to  
the Egyptians :  
If any one mention it unto them, they shall fear ;  
Because of the counsel of JEHOVAH God of  
Hosts,  
Which he hath counselled against them.

18 In that day there shall be five cities in the land  
of Egypt,  
Speaking the language of Canaan,  
And swearing unto JEHOVAH God of Hosts :  
One of them shall be called the City of the Sun,

19 In that day, there shall be an altar to JEHOVAH,  
In the midst of the land of Egypt ;  
And a pillar by the border thereof to JEHOVAH :

20 And it shall be for a sign, and for a witness,  
To JEHOVAH God of Hosts in the land of Egypt :  
That, when they cried unto JEHOVAH because  
of oppressors,  
He sent unto them a saviour, and a vindicator,  
and he delivered them.

21 And JEHOVAH shall be known to Egypt,  
And the Egyptians shall know JEHOVAH in that  
day ;  
And they shall serve him with sacrifice and obla-  
tion,  
And they shall vow a vow unto JEHOVAH, and  
shall perform it.

22 And JEHOVAH shall smite Egypt, smiting and  
healing her ;

And

And they shall turn unto JEHOVAH, and he will  
be intreated by them, and will heal them.

23 In that day, there shall be a high way from  
Egypt to Assyria ;

And the Assyrian shall come into Egypt, and  
the Egyptian into Assyria :

And the Egyptian shall worship with the Assyr-  
ian.

24 In that day, Israel shall be reckoned a third,  
Together with Egypt and Assyria :

A blessing in the midst of the earth :

25 Whom JEHOVAH God of Hosts hath blessed,  
saying,

Blessed be my people, Egypt ;

And Assyria, the work of my hands ;

And Israel, mine inheritance.

## CHAP. XX.

1 IN the year, that Tharthan marched to Ash-  
dod ; whither he was sent by Sargon king of As-  
syria ; (and he fought against Ashdod, and took  
2 it:) at that time JEHOVAH spake by Isaiah, the  
son of Amots, saying :

Go, loose the sackcloth from off thy loins ;

And put off thy shoes from thy feet.

3 And he did so, walking naked and barefoot. And  
JEHOVAH said :

As my servant Isaiah hath walked naked and  
barefoot ;

A sign

A sign and a prodigy of three years,  
 Upon Egypt and upon Cush :

4 So shall the king of Assyria lead  
 The captives of Egypt, and the exiles of Cush,  
 The young and the old, naked and barefoot ;  
 With their hind-parts discovered, to the shame  
 of the Egyptians.

5 And they [of Ashdod] shall be terrified, and  
 ashamed of Cush in whom they trusted,  
 And of Egypt, in whom they gloried.

6 And the inhabitant of this country shall say,  
 in that day :  
 Behold, such is the object of our trust,  
 To whom we fled for succour,  
 That we might be delivered from the king of  
 Assyria !  
 How then shall We escape ?

## C H A P. XXI.

1 THE ORACLE CONCERNING THE DESERT OF  
 THE SEA.

LIKE the southern tempests violently rushing  
 along,  
 From the desert he cometh, from the terrible  
 country.

2 A dreadful vision ! it is revealed unto me :

The

The plunderer is plundered, and the destroyer is destroyed !

Go up, O Elam ; from the siege, O Media !

I have put an end to all her vexations.

3 Therefore are my loins filled with pain :

Anguish hath seised me, as the anguish of a woman in travail.

I am convulsed, so that I cannot hear ; I am astonished, so that I cannot see.

4 My heart is bewildered ; terrors have scared me :

The evening, for which I longed, hath he turned into horror.

5 The table is prepared, the watch is set ; they eat, they drink :

Rise, O ye princes ; anoint the shield.

6 For thus hath the Lord said unto me :

Go, set a watchman on his station ;

Whatever he shall see let him report unto thee.

7 And he saw a chariot with two riders ;

A rider on an ass, a rider on a camel.

And he observed diligently with extreme diligence.

8 And he that looked out on the watch cried aloud :

O my Lord, I keep my station all the day long ;

And on my ward have I continued every night.

9 And behold, here cometh a man, one of the two riders :

And he answereth, and sayeth, Babylon is fallen, is fallen ;

And all the graven idols of her gods are broken to the ground.

10 O my threshing, and the corn of my floor !  
What I have heard from JEHOVAH God of Hosts,  
the God of Israel,  
That I have declared unto you.

11 THE ORACLE CONCERNING DUMAH.

A VOICE crieth unto me from Seir :  
Watchman, what from the night ?  
Watchman, what from the night ?  
12 The watchman replieth :  
The morning cometh, and also the night.  
If ye will inquire, inquire ye : come again.

13 THE ORACLE CONCERNING ARABIA.

IN the forest, at even, shall ye lodge,  
O ye caravans of Dedan !  
14 To meet the thirsty bring ye forth water,  
O inhabitants of the southern country ;  
With bread prevent the fugitive.  
15 For from the face of the sword they shall flee :  
From the face of the drawn sword ;  
And from the face of the bended bow ;

And

And from the face of the grievous war.

16 For thus hath the Lord said unto me :  
Within yet a year, as the years of an hireling,  
Shall all the glory of Kedar be consumed :

17 And the remainder of the number of the mighty  
bow-men,  
Of the sons of Kedar, shall be diminished :  
For JEHOVAH the God of Israel hath spoken it.

## C H A P. XXII.

1 THE ORACLE CONCERNING THE VALLEY OF  
VISION.

WHAT aileth thee now, that all thine inhabitants are gone up to the house-tops ?

2 O thou, that wast full of noise,  
A tumultuous city, a joyous city !  
Thy slain were not slain by the sword,  
Neither did they die in battle.

3 All thy leaders are gone off together ; they are fled from the bow ;  
All that were found in thee are fled together,  
they are gone far away.

4 Wherefore I said : Turn away from me ; I will weep bitterly :  
Strive not to comfort me for the desolation of the daughter of my people.

5 For it is a day of trouble, and of treading down,  
and of perplexity ;  
The day of the Lord JEHOVAH God of Hosts in  
the valley of vision :  
Breaking down the wall, and crying to the moun-  
tain.

6 And Elam beareth the quiver ;  
With chariots cometh the Syrian, and with horse-  
men ;  
And Kir uncovereth the shield.

7 And thy choicest valleys shall be filled with cha-  
riots ;  
And the horsemen shall set themselves in array  
against the gate.

8 And the barrier of Judah shall be laid open :  
Then thou shalt look towards the arsenal of the  
house of the forest.

9 And the breaches of the city of David, ye shall  
see that they are many ;  
And ye shall collect the waters of the lower pool ;

10 And the houses of Jerusalem ye shall number ;  
And ye shall break down the houses to fortify the  
rampart :

11 And ye shall make a lake between the two walls,  
To receive the waters of the old pool.  
But ye look not to him, that hath disposed this :  
And him, that formed it of old, ye regard not.

12 And the Lord JEHOVAH God of Hosts called in  
that day,  
To weeping, and to lamentation ;

And

And to baldness, and to girding with sackcloth :  
13 But, behold, joy and gladness,  
Slaying of oxen, and killing of sheep ;  
Eating of flesh, and drinking of wine :  
Let us eat, and drink ; for to-morrow we die.  
14 And the voice of JEHOVAH God of Hosts was  
revealed to mine ears :  
Surely this your iniquity shall not be expiated,  
till ye die :  
Saith the Lord JEHOVAH God of Hosts.

15 THUS saith the Lord JEHOVAH God of Hosts : Go, get thee to this treasurer, unto Sheb-na, who is over the household ; and say unto him :

16 What hast thou here ? and whom hast thou here ?  
That thou hast hewn out here a sepulchre for thyself ?  
O thou that hewest out thy sepulchre on high,  
That gravest in the rock an habitation for thyself !

17 Behold JEHOVAH will cast thee out,  
Casting thee violently out, and will surely cover thee ;

18 He will whirl thee round and round, and cast thee away,

Like a ball [from a sling] into a wide coun-  
try :  
There shalt thou die ; and there shall thy glo-  
rious chariots  
Become the shame of the house of thy lord.  
19 And I will drive thee from thy station,  
And from thy state will I overthrow thee.  
20 And in that day I will call my servant,  
Even Eliakim the son of Hilkiah.  
21 And I will clothe him with thy robe,  
And with thy baldric will I strengthen him :  
And thy government will I commit to his  
hand ;  
And he shall be a father to the inhabitants of  
Jerusalem,  
And to the house of Judah :  
22 And I will lay the key of the house of David  
upon his shoulder ;  
And he shall open, and none shall shut ;  
And he shall shut, and none shall open.  
23 And I will fasten him as a nail in a sure place ;  
And he shall become a glorious seat for his  
father's house.  
24 And they shall hang upon him all the glory of  
his father's house,  
The offspring of high and of low degree ;  
Every small vessel ; from every sort of goblets,  
To every sort of meaner vessels.  
25 In that day, saith JEHOVAH God of Hosts,

The

The nail once fastened in a sure place shall be moved ;  
And it shall be hewn down, and it shall fall ;  
And the burthen, which was upon it, shall be cut off :  
For JEHOVAH hath spoken it.

## C H A P. XXIII.

## 1 THE ORACLE CONCERNING TYRE.

HOWL, O ye ships of Tarshish !  
For she is utterly destroyed both within and without :  
From the land of Chittim the tidings are brought unto them.

2 Be silent, O ye inhabitants of the sea-coast :  
The merchants of Sidon, they that pass over the sea, crowded thee.

3 And the seed of the Nile, growing from abundant waters ;  
The harvest of the River, was her revenue :  
And she became the mart of the nations.

4 Be thou ashamed, O Sidon ; for the sea hath spoken,  
Even the mighty fortress of the sea, saying :  
I am, as if I had not travailed, nor brought forth children ;

As if I had not nourished youths, nor educated virgins.

5 When the tidings shall reach Egypt,  
They shall be seised with anguish at the tidings  
of Tyre,

6 Pass ye over to Tarshish; howl, O ye inhabitants  
of the sea-coast!

7 Is this your triumphant city; whose antiquity is  
of the earliest date?  
Her own feet bear her far away to sojourn.

8 Who hath purposed this against Tyre, who dis-  
pensed crowns;  
Whose merchants were princes; whose traders  
were nobles of the land?

9 JEHOVAH God of Hosts hath counselled it;  
To stain the pride of all beauty;  
To make contemptible all the nobles of the earth.

10 Overflow thy land, like a river,  
O daughter of Tarshish; the mound [that kept  
in thy waters] is no more.

11 He hath stretched his hand over the sea; he hath  
shaken the kingdoms:  
JEHOVAH hath issued a command concerning  
Canaan, that they should destroy her strong  
places.

12 And he hath said: Thou shalt triumph no more,  
O thou deflowered virgin, the daughter of Sidon!  
To Chittim arise, pass over; even there thou  
shalt have no rest.

13 Behold the land of the Chaldeans ;  
This people was of no account :  
(The Assyrian founded it for the inhabitants of  
the desert ;  
They raised the watch-towers, they set up the  
palaces, thereof :)  
This people hath reduced her to a ruin.

14 Howl, O ye ships of Tarshish ; for your strong  
hold is destroyed.

15 And it shall come to pass in that day ;  
That Tyre shall be forgotten seventy years,  
According to the days of one king :  
At the end of seventy years,  
Tyre shall sing, as the harlot singeth.

16 Take the lyre, go about the city, O harlot long  
forgotten ;  
Strike the lyre artfully ; multiply the song ; that  
thou mayest again be remembered.

17 And at the end of seventy years,  
JEHOVAH will take account of Tyre :  
And she shall return to her gainful practice ;  
And she shall play the harlot with all the king-  
doms of the world,  
That are upon the face of the earth.

18 But her traffic, and her gain, shall be holy to  
JEHOVAH :  
It shall not be treasured, nor shall it be kept in  
store ;  
For her traffic shall be for them, that dwell be-  
fore JEHOVAH,  
For food sufficient, and for durable clothing.

## C H A P. XXIV.

1 BEHOLD, JEHOVAH emptieth the land and maketh it waste ;  
 He even turneth it upside down, and scattereth abroad the inhabitants.

2 And it shall be, as with the people, so with the priest ;  
 As with the servant, so with his master ;  
 As with the handmaid, so with her mistress ;  
 As with the buyer, so with the seller ;  
 As with the usurer, so with the giver of usury.  
 As with the borrower, so with the lender ;

3 The land shall be utterly emptied, and utterly spoiled ;  
 For JEHOVAH hath spoken this word.

4 The land mourneth, it withereth ;  
 The world languisheth, it withereth ;  
 The lofty people of the land do languish.

5 The land is even polluted under her inhabitants ;  
 For they have transgressed the law, they have changed the decree ;  
 They have broken the everlasting covenant.

6 Therefore hath a curse devoured the land ;  
 Because they are guilty, that dwell in her.  
 Therefore are the inhabitants of the land destroyed ;  
 And few are the mortals, that are left in her.

7 The new wine mourneth ; the vine languisheth ;  
 All, that were glad of heart, sigh.

8 The joyful sound of the tabour ceaseth ;  
The noise of exultation is no more ;  
The joyful sound of the harp ceaseth :

9 With songs they shall no more drink wine ;  
The palm-wine shall be bitter to them that  
drink it.

10 The city is broken down ; it is desolate :  
Every house is obstructed, so that no one can  
enter.

11 There is a cry in the streets for wine ;  
All gladness is passed away ;  
The joy of the whole land is banished.

12 Desolation is left in the city ;  
And with a great tumult the gate is battered  
down.

13 Yea thus shall it be in the very centre of the land,  
in the midst of the people ;  
As the shaking of the olive ; as the gleaning when  
the vintage is finished.

14 But these shall lift up their voice, they shall sing ;  
The waters shall resound with the exaltation of  
JEHOVAH.

15 Wherefore in the distant coasts, glorify ye JE-  
HOVAH ;  
In the distant coasts of the sea, the name of JE-  
HOVAH, the God of Israel.

16 From the uttermost part of the land, we have  
heard songs, Glory to the righteous !  
But I said, Alas, my wretchedness, my wretched-  
ness !

Wo is me! the plunderers plunder ;  
Yea the plunderers still continue their cruel de-  
predations.

17 The terror, the pit, and the snare,  
Are upon thee, O inhabitant of the land :

18 And it shall be, that whoso fleeth from the terror,  
He shall fall into the pit ;  
And whoso escapeth from the pit,  
He shall be taken in the snare :  
For the flood-gates from on high are opened ;  
And the foundations of the earth tremble.

19 The land is grievously shaken ;  
The land is utterly shattered to pieces ;  
The land is violently moved out of her place ;

20 The land reeleth to and fro like a drunkard ;  
And moveth this way and that, like a lodge for  
a night :  
For her iniquity lieth heavy upon her ;  
And she shall fall, and rise no more.

21 And it shall come to pass in that day,  
JEHOVAH shall summon on high the host that is  
on high :  
And on earth the kings of the earth :

22 And they shall be gathered together, as in a bun-  
dle, for the pit ;  
And shall be closely imprisoned in the prison :  
And after many days, account shall be taken of  
them.

23 And the moon shall be confounded, and the sun  
shall be ashamed ;  
For JEHOVAH God of Hosts shall reign,

On

On mount Sion, and in Jerusalem ;  
And before his ancients shall he be glorified.

## C H A P. XXV.

- 1 O JEHOVAH, Thou art my God :  
I will exalt thee ; I will praise thy name ;  
For thou hast effected wonderful things ;  
Counsels of old time, promises immutably true.
- 2 For thou hast made the city an heap ;  
The strongly fortified citadel a ruin :  
The palace of the proud ones, that it should be  
no more a city ;  
That it never should be built up again.
- 3 Therefore shall the fierce people glorify thee ;  
The city of the formidable nations shall fear thee :
- 4 For thou hast been a defence to the poor ;  
A defence to the needy in his distress :  
A refuge from the storm, a shadow from the  
heat ;  
When the blast of the formidable rages like a  
winter storm.
- 5 As the heat in a parched land, the tumult of the  
proud shalt thou bring low ;  
As the heat by a thick cloud, the triumph of the  
formidable shall be humbled.
- 6 And JEHOVAH God of Hosts shall make,  
For all the peoples, in this mountain,  
A feast of delicacies, a feast of old wines.

Of

Of delicacies exquisitely rich, of old wines perfectly refined.

7 And on this mountain shall he destroy,  
The covering, that covered the face of all the peoples :

And the veil, that was spread over all the nations,

8 He shall utterly destroy death for ever ;  
And the Lord JEHOVAH shall wipe away the tear  
from off all faces ;

And the reproach of his people shall he remove  
from off the whole earth :

For JEHOVAH hath spoken it.

9 In that day shall they say :

Behold, this is our God ;

We have trusted in him, and he hath saved us :

This is JEHOVAH ; we have trusted in him ;

We will rejoice, and triumph, in his salvation.

10 For the hand of JEHOVAH shall give rest upon  
this mountain ;

And Moab shall be threshed in his place,

As the straw is threshed under the wheels of the car.

11 And he shall stretch out his hands in the midst  
thereof,

As he, that sinketh, stretcheth out his hands to  
swim :

But God shall bring down his pride with the sud-  
den gripe of his hands.

12 And the bulwark of thy high walls shall he lay  
low ;

He shall bring them down to the ground ; he  
shall lay them in the dust.

## C H A P. XXVI.

- 1 IN that day shall this song be sung :  
In the land of Judah we have a strong city ;  
Salvation shall He establish for walls and bul-  
warks.
- 2 Open ye the gates, and let the righteous nation  
enter ;
- 3 Constant in the truth, stayed in mind :  
Thou shalt preserve them in perpetual peace,  
Because they have trusted in thee.
- 4 Trust ye in JEHOVAH for ever ;  
For in JEHOVAH is never-failing protection.
- 5 For he hath humbled those, that dwell on high ;  
The lofty city, he hath brought her down :  
He hath brought her down to the ground :  
He hath levelled her with the dust.
- 6 The foot shall trample upon her ;  
The feet of the poor, the steps of the needy.
- 7 The way of the righteous is perfectly straight ;  
Thou most exactly levelest the path of the righ-  
teous.
- 8 Even in the way of thy laws, O JEHOVAH,  
We have placed our confidence in thy name ;  
And in the remembrance of thee is the desire of  
our soul.
- 9 With my soul have I desired thee in the night ;  
Yea,

Yea, with thy inmost spirit in the morn have I sought thee.  
For when thy judgments are in the earth,  
The inhabitants of the world learn righteousness.

10 Though mercy be shewn to the wicked, yet will he not learn righteousness.  
In the very land of rectitude he will deal perversely ;  
And will not regard the majesty of JEHOVAH.

11 JEHOVAH, thy hand is lifted up, yet will they not see :  
But they shall see, with confusion, thy zeal for thy people ;  
Yea, the fire shall burn up thine adversaries.

12 JEHOVAH, thou wilt ordain for us peace :  
For even all our mighty deeds thou hast performed for us.

13 O JEHOVAH, our God !  
Other lords, exclusive of thee, have had dominion over us :  
Thee only, and thy name, henceforth will we celebrate.

14 They are dead, they shall not live ;  
They are deceased tyrants, they shall not rise.  
Therefore hast thou visited, and destroyed them ;  
And all memorial of them thou hast abolished.

15 Thou hast added to the nation, O JEHOVAH ;  
Thou hast added to the nation ; thou art glorified :

Thou

Thou hast extended far all the borders of the land.

16 O JEHOVAH, in affliction have we sought thee ;  
We have poured out humble supplication, when thy chastisement was upon us.

17 As a woman, that hath conceived, when her delivery approacheth,  
Is in anguish, crieth out aloud, in her travail ;  
Thus have we been before thee, O JEHOVAH.

18 We have conceived ; we have been in anguish ;  
we have, as it were, brought forth wind :  
Salvation is not wrought in the land ;  
Neither are the inhabitants of the world fallen.

19 Thy dead shall live ; my deceased, they shall rise ;  
Awake, and sing, ye that dwell in the dust !  
For thy dew is as the dew of the dawn ;  
But the earth shall cast forth, as an abortion, the deceased tyrants.

20 Come, O my people ; retire into thy secret apartments ;  
And shut thy door after thee :  
Hide thyself for a little while, for a moment ;  
Until the indignation shall have passed away.

21 For behold, JEHOVAH issueth forth from his place ;  
To punish for his iniquity the inhabitant of the earth :  
And the earth shall disclose the blood that is upon her ;  
And shall no longer cover her slain.

## C H A P. XXVII.

1 In that day shall JEHOVAH punish with his sword ;

His well-tempered, and great, and strong sword ;  
 Leviathan the rigid serpent,  
 And Leviathan the winding serpent :  
 And shall slay the monster, that is in the sea.

2 IN that day,

To the beloved Vineyard, sing ye a responsive song.

3 J. It is I, JEHOVAH, that preserve her :

I will water her every moment ;  
 I will take care of her by night ;  
 And by day I will keep guard over her.

4 V. I have no wall for my defence :

O that I had a fence of the thorn and brier !

J. Against them should I march in battle,  
 I should burn them up together.

5 Ah ! let her rather take hold of my protection.

V. Let him make peace with me !

Peace let him make with me !

6 J. They that come from the root of Jacob shall flourish, Israel shall bud forth ;

And they shall fill the face of the world with fruit.

7 Hath he smitten him, as he smiteth those,  
that smote him ?

And like the slaughter of those, that slew him,  
is he slain ?

8 In just measure, when thou inflictest the stroke,  
wilt thou debate with her ;

With due deliberation, even in the rough tem-  
pest, in the day of the east wind.

9 Wherefore on this condition shall the iniquity of  
Jacob be expiated ;

And so shall he reap the whole benefit of the re-  
moval of his sin ;

If he shall render all the stones of the altar,  
Like the lime-stones scattered abroad ;

And if the groves and the images rise no more.

10 But the strongly fortified city shall be desolate ;  
An habitation forsaken, and deserted as a wilder-  
ness.

There shall the bullock feed, and there shall he  
lie down ;

And he shall browse on the tender shoots thereof.

11 When her boughs are withered, they shall be  
broken :

Women shall come, and set them on a blaze.

Surely it is a people void of understanding ;

Wherefore he, that made him, shall not have  
pity on him ;

And he, that formed him, shall shew him no fa-  
vour.

12 And it shall come to pass in that day,  
JEHOVAH shall make a gathering of his fruit,  
from the flood of the River,  
To the stream of Egypt ;  
And ye shall be gleaned up,  
One by one, O ye sons of Israel.

13 And it shall come to pass in that day ;  
The great trumpet shall be sounded ;  
And those shall come, who were perishing in the  
land of Assyria ;  
And who were dispersed in the land of Egypt :  
And they shall bow themselves down before JE-  
HOVAH,  
In the holy mountain, in Jerusalem.

## C H A P. XXVIII.

1 WO to the proud crown of the drunkards of  
Ephraim,  
And to the fading flower of their glorious beauty !  
To those, that are at the head of the rich valley,  
that are stupified with wine !

2 Behold the mighty one, the exceedingly strong  
one !  
Like a storm of hail, like a destructive tempest ;  
Like a rapid flood of mighty waters pouring  
down :  
He shall dash them to the ground with his hand.

3 They shall be trodden under foot,

The

The proud crowns of the drunkards of Ephraim.

4 And the fading flower of their glorious beauty,  
Which is at the head of the rich valley,  
Shall be as the early fruit before the summer ;  
Which whoso seeth, he plucketh it immediately ;  
And it is no sooner in his hand, than he swalloweth it.

5 In that day shall JEHOVAH God of Hosts become a beauteous crown,  
And a glorious diadem, to the remnant of his people :

6 And a spirit of judgment, to them that sit in judgment ;  
And strength to them, that repel the war to the gate [of the enemy.]

7 But even these have erred through wine, and through strong drink they have reeled ;  
The priest and the prophet have erred through strong drink :  
They are overwhelmed with wine ; they have reeled through strong drink :  
They have erred in vision, they have stumbled in judgment.

8 For all their tables are full of vomit ;  
Of filthiness, so that no place is free.

9 “ Whom [say they] would he teach knowledge ;  
“ and to whom would he impart instruction ?

“ To such as are weaned from the milk, as are  
“ kept back from the breast ?

10 “ For it is command upon command ; com-  
“ mand upon command :  
“ Line upon line ; line upon line :  
“ A little here, and a little there.”

11 Yea verily, with a stammering lip, and a strange  
tongue,  
He shall speak unto this people.

12 For when he said unto them :  
This is the true rest ; give ye rest unto the  
weary ;  
And this is the refreshment : they would not  
hear.

13 Therefore shall the word of JEHOVAH be indeed  
unto them,  
Command upon command, command upon com-  
mand ;  
Line upon line, line upon line ;  
A little here, and a little there :  
That they may go on, and fall backward ;  
And be broken, and snared, and caught.

14 Wherefore hear ye the word of JEHOVAH, ye  
scoffers ;  
Ye of this people in Jerusalem, who utter sen-  
tentious speeches :

15 Who say, We have entered into a covenant with  
death ;  
And with the grave we have made a treaty :

The

The overflowing plague, when it passeth through,  
shall not reach us :

For we have made falsehood our refuge ;  
And under deceit we have hidden ourselves.

16 Wherefore thus saith the Lord JEHOVAH :  
Behold, I lay in Sion for a foundation a stone,  
an approved stone ;  
A corner-stone, precious, immoveably fixed :  
He, that trusteth in him, shall not be con-  
founded.

17 And I will mete out judgment by the rule ;  
And strict justice, by the plummet :  
And the hail shall sweep away the refuge of  
falsehood ;  
And the hiding-place the waters shall overwhelm.

18 And your covenant with death shall be broken ;  
And your treaty with the grave shall not stand :  
When the overflowing plague passeth through,  
By it shall ye be beaten down.

19 As soon as it passeth through, shall it seise you ;  
Yea morning after morning shall it pass through,  
by day and by night ;  
And even the report alone shall cause terror.

20 For the bed is too short, for one to stretch him-  
self out at length ;  
And the covering is too narrow, for one to ga-  
ther himself up under it.

21 For as in mount Peratsim, JEHOVAH will arise ;  
As in the valley of Gibeon, shall he be moved  
with anger ;

That

That he may execute his work, his strange work ;  
And effect his operation, his unusual operation.

22 And now, give yourselves up to scoffing no more,

Lest your chastisements become more severe ;  
For a full and decisive decree have I heard,  
From the Lord JEHOVAH God of Hosts, on the whole land.

23 Listen ye, and hear my voice ;  
Attend, and hearken unto my words.

24 Doth the husbandman plough every day that he may sow,

Opening, and breaking the clods of his field ?

25 When he hath made even the face thereof ;  
Doth not he then scatter the dill, and cast abroad the cummin ;

And sow the wheat in due measure :  
And the barley, and the rye, hath its appointed limit ?

26 For his God rightly instructeth him ; he furnisheth him with knowledge.

27 The dill is not beaten out with the corn-drag ;  
Nor is the wheel of the wain made to turn upon the cummin ;

But the dill is beaten out with the staff ;

28 And the cummin with the flail : but the bread-corn with the threshing-wain ;  
But not for ever will he continue thus to thresh it ;

Nor

Nor to vex it with the wheel of his wain ;  
Nor to bruise it with the hoofs of his cattle.

29 This also proceedeth from JEHOVAH God of Hosts :  
He sheweth himself wonderful in counsel, great in operation.

### CHAP. XXIX.

1 WO to Ariel, to Ariel, the city which David besieged !  
Add year to year ; let the feasts go round in their course.

2 Yet will I bring distress upon Ariel ;  
And there shall be continual mourning and sorrow :  
And it shall be unto me as the hearth of the great altar.

3 And I will encamp against thee, like David ;  
And I will lay siege against thee with a mound ;  
And I will exact towers against thee.

4 And thou shalt be brought low ; thou shalt speak as from beneath the earth :  
And from out of the dust thou shalt utter a feeble speech ;  
And thy voice shall come out of the ground, like that of a necromancer :  
And thy words from out of the dust shall give a small shrill sound.

5 But

5 But the multitude of the proud shall be like the small dust ;  
And like the flitting chaff the multitude of the terrible :  
Yea, the effect shall be momentary, in an instant.

6 From JEHOVAH God of Hosts there shall be a sudden visitation,  
With thunder, and earthquake, and a mighty voice ;  
With storm, and tempest, and flame of devouring fire.

7 And like as a dream, a vision of the night,  
So shall it be with the multitude of all the nations, that fight against Ariel ;  
And all their armies, and their towers, and those that distress her.

8 As when a hungry man dreameth ; and lo ! he seemeth to eat ;  
But he awaketh, and his appetite is still unsatisfied :  
And as a thirsty man dreameth ; and lo ! he seemeth to drink ;  
But he awaketh, and he is still faint, and his appetite still craving :  
So shall it be with the multitude of all the nations,  
Which have set themselves in array against mount Sion.

9 They are struck with amazement, they stand astonished ;  
They stare with a look of stupid surprise ;  
They are drunken, but not with wine ;  
They stagger, but not with strong drink.

10 For JEHOVAH hath poured upon you a spirit of profound sleep ;  
And he hath closed up your eyes :  
The prophets, and the rulers ; the seers hath he blindfolded.

11 So that all the vision is to you, as the words of a book sealed up ;  
Which if one delivers to a man, that knoweth letters,  
Saying, Read this, I pray thee ;  
He answereth, I cannot read it ; for it is sealed up ;

12 Or should the book be given to one, that knoweth not letters,  
Saying, Read this, I pray thee ;  
He answereth, I know not letters.

13 Wherefore JEHOVAH hath said :  
Forasmuch as this people draweth near with their mouth,  
And honoureth me with their lips,  
While their heart is far from me :  
And vain is their fear of me,  
Teaching the commandments of men :

14 Therefore behold, I will again deal with this people,

In a manner so wonderful and astonishing ;  
That the wisdom of the wise shall perish,  
And the prudence of the prudent shall disappear.

15 Wo unto them, that are too deep for JEHOVAH in forming secret designs ;

Whose deeds are in the dark ; and who say,  
Who is there, that seeth us ; and who shall  
know us ?

16 Perverse as ye are ! shall the potter be esteemed  
as the clay ?

Shall the work say of the workman, He hath not  
made me ?

And shall the thing formed say of the former of  
it, He hath no understanding ?

17 Shall it not be but a very short space,  
Ere Lebanon become like Carmel,  
And Carmel appear like a desert ?

18 Then shall the deaf hear the words of the book ;  
And the eyes of the blind, covered before with  
clouds and darkness, shall see.

19 The meek shall increase their joy in JEHOVAH ;  
And the needy shall exult in the Holy One of  
Israel.

20 For the terrible one faileth, the scoffer is no  
more ;

And all that were vigilant in iniquity are utterly  
cut off :

21 Who bewildered the poor man in speaking ;  
And

And laid snares for him, that pleaded in the gate;

And with falsehood subverted the righteous.

22 Therefore thus saith JEHOVAH the God of the house of Jacob,

He who redeemed Abraham :

Jacob shall no more be ashamed ;

His face shall no more be covered with confusion ;

23 For when his children shall see the work of my hands,

Among themselves shall they sanctify my name :

They shall sanctify the Holy One of Jacob,

And tremble before the God of Israel.

24 Those, that were led away with the spirit of error, shall gain knowledge ;

And the malignant shall attend to instruction.

### C H A P. XXX.

1 WHO unto the rebellious children, saith JEHOVAH ;

Who form counsels, but not from me ;

Who ratify covenants, but not by my spirit :

That they may add sin to sin.

2 Who set forward to go down to Egypt ;

But have not inquired at my mouth :

To strengthen themselves with the strength of Pharaoh ;

And to trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame ;

And

And your trust in the shadow of Egypt your confusion.

4 Their princes were at Tsoan ;

And their ambassadors arrived at Hanes :

5 They were all ashamed of a people, that profited them not ;

Who were of no help, and of no profit ;

But proved even a shame, and a reproach unto them.

6 The burthen of the beasts travelling southward,

Through a land of distress and difficulty :

Whence come forth the lioness, and the fierce lion ;

The viper, and the flying fiery serpent :

They carry on the shoulder of the young cattle their wealth ;

And on the bunch of the camel their treasures :

To a people, that will not profit them.

7 For Egypt is a mere vapour ; in vain shall they help :

Wherefore have I called her, Rahab the Inactive.

8 Go now, write it before them on a tablet ;

And record it in letters upon a book :

That it may be for future times ;

For a testimony for ever.

9 For this is a rebellious people, lying children ;

Children,

Children, who choose not to hear the law of JEHOVAH.

10 Who say to the seers, See not ;  
And to the prophets, Prophecy not right things :  
Speak unto us smooth things, prophecy deceits.

11 Turn aside from the way ; decline from the strait path ;  
Remove from our sight the Holy One of Israel.

12 Wherefore thus saith the Holy One of Israel :  
Because ye have rejected this word ;  
And have trusted in obliquity, and perversion ;  
And have leaned entirely upon it :

13 Therefore shall this offence be unto you,  
Like a breach threatening ruin ; a swelling in a high wall ;  
Whose destruction cometh suddenly, in an instant.

14 It shall be broken, as when one breaketh a potter's vessel :  
He dasheth it to pieces, and spareth it not ;  
So that there shall not be found a sherd among its fragments,  
To take up fire from the hearth,  
Or to dip up water from the cistern.

15 Verily thus saith the Lord JEHOVAH, the Holy One of Israel :  
By turning from your ways, and by abiding quiet, ye shall be saved ;  
In silence, and in pious confidence, shall be your strength :

But

But ye would not hearken.

16 And ye said : Nay, but on horses will we flee ;  
Therefore shall ye be put to flight :  
And on swift coursers will we ride ;  
Therefore shall they be swift, that pursue you.

17 One thousand, at the rebuke of one ;  
At the rebuke of five, ten thousand of you shall  
flee :  
Till ye be left as a standard on the summit of a  
mountain ;  
And as a beacon on a high hill.

18 Yet for this shall JEHOVAH wait to shew favour  
unto you ;  
Even for this shall he expect in silence, that he  
may have mercy upon you :  
(For JEHOVAH is a God of judgment ;  
Blessed are all they that trust in him :)

19 When a holy people shall dwell in Sion ;  
When in Jerusalem thou shalt implore him with  
weeping :  
At the voice of thy cry he shall be abundantly  
gracious unto thee ;  
No sooner shall he hear, than he shall answer  
thee.

20 Though JEHOVAH hath given you bread of dis-  
tress, and water of affliction ;  
Yet the timely rain shall no more be restrained :  
But thine eyes shall behold the timely rain.

21 And thine ears shall hear the word prompting  
thee behind :

Saying,

Saying, This is the way ; walk ye in it ;  
Turn not aside, to the right, or to the left.

22 And ye shall treat as defiled the covering of your  
idols of silver ;  
And the cloathing of your molten images of  
gold :  
Thou shalt cast them away like a polluted gar-  
ment ;  
Thou shalt say unto them, Be gone from me.

23 And he shall give rain for thy seed,  
With which thou shalt sow the ground ;  
And bread of the produce of the ground :  
And it shall be abundant and plenteous.  
Then shall thy cattle feed in large pasture ;

24 And the oxen, and the young asses, that till the  
ground,  
Shall eat well-fermented maslin,  
Winnowed with the van and the sieve.

25 And on every lofty mountain,  
And on every high hill,  
Shall be disparting rills, and streams of water,  
In the day of the great slaughter, when the  
mighty fall.

26 And the light of the moon shall be as the light  
of the meridian sun ;  
And the light of the meridian sun shall be seven-  
fold :  
In the day when JEHOVAH shall bind up the  
breach of his people ;

And

And shall heal the wound, which his stroke hath inflicted.

27 Lo! the name of JEHOVAH cometh from afar ;  
His wrath burneth, and the flame rageth violently :  
His lips are filled with indignation ;  
And his tongue is as a consuming fire.

28 His spirit is like a torrent overflowing ;  
It shall reach to the middle of the neck :  
He cometh to toss the nations with the van of perdition ;  
And there shall be a bridle, to lead them astray,  
in the jaws of the people.

29 Ye shall utter a song, as in the night when the feast is solemnly proclaimed ;  
With joy of heart, as when one marcheth to the sound of the pipe ;  
To go to the mountain of JEHOVAH, to the rock of Israel.

30 And JEHOVAH shall cause his glorious voice to be heard,  
And the lighting down of his arm to be seen ;  
With wrath indignant, and a flame of consuming fire ;  
With a violent storm, and rushing showers, and hailstones.

31 By the voice of JEHOVAH the Assyrian shall be beaten down ;

He

He, that was ready to smite with his staff.

32 And it shall be, that wherever shall pass the rod  
of correction,

Which JEHOVAH shall lay heavily upon him ;  
It shall be accompanied with tabrets and harps ;  
And with fierce battles shall he fight against them.

33 For Tophet is ordained of old ;  
Even the same for the king is prepared :  
He hath made it deep ; he hath made it large ;  
A fiery pyre, and abundance of fuel ;  
And the breath of JEHOVAH, like a stream of  
sulphur, shall kindle it.

### C H A P. XXXI.

1 WO unto them, that go down to Egypt for  
help ;

Who trust in horses for their support :  
Who confide in chariots, because they are many ;  
And in horsemen, because they are very strong :  
But look not unto the Holy One of Israel ;  
And of JEHOVAH they ask not counsel.

2 But He in his wisdom will bring evil upon them ;  
And he will not set aside his word :  
But will rise against the house of the wicked ;  
And against the helpers of those that work ini-  
quity.

3 For the Egyptians are man, and not God ;  
And their horses are flesh, and not spirit :  
And JEHOVAH shall stretch forth his hand ;

And the helper shall fall, and the holpen shall be overthrown ;

And together shall all of them be destroyed.

4 For thus hath JEHOVAH said unto me :

Like as the lion growlēth,

Even the young lion, over his prey ;

Though the whole company of shepherds be called together against him :

At their voice he will not be terrified,

Nor at their tumult will we be humbled :

So shall JEHOVAH God of Hosts descend to fight,  
For mount Sion, and for his own hill.]

5 As the mother birds hovering over their young ;

So shall JEHOVAH God of Hosts protect Jerusalem ;

Protecting, and delivering ; leaping forward, and rescuing her.

6 Return unto him, from whom ye have so deeply engaged in revolt,

O ye sons of Israel !

7 Verily in that day shall they cast away with contempt,

Every man his idols of silver, and his idols of gold ;

The sin, which their own hands have made.

8 And the Assyrian shall fall by a sword not of man ;

Yea a sword not of mortal shall devour him.

And

And he shall betake himself to flight from the face of the sword ;

And the courage of his chosen men shall fail.

9 And through terror he shall pass beyond his strong hold ;

And his princes shall be struck with consternation at his flight.

Thus saith JEHOVAH, who hath his fire in Sion ;  
And his furnace in Jerusalem.

### CHAP. XXXII.

1 BEHOLD, a king shall reign in righteousness ;  
And princes shall rule with equity :

2 And the man shall be as a covert from the storm,  
as a refuge from the flood ;  
As canals of waters in a dry place ;  
As the shadow of a great rock in a land fainting with heat :

3 And him the eyes of those, that see, shall regard ;  
And the ears of those, that hear, shall hearken.

4 Even the heart of the rash shall consider, and acquire knowledge ;  
And the stammering tongue shall speak readily and plainly.

5 The fool shall no longer be called honourable ;  
And the niggard shall no more be called liberal :

6 For the fool will still utter folly ;  
And his heart will devise iniquity :  
Practising hypocrisy, and speaking wrongfully against JEHOVAH ;

To exhaust the soul of the hungry,  
And to deprive the thirsty of drink.

7 As for the niggard, his instruments are evil :  
He plotteth mischievous devices ;  
To entangle the humble with lying words ;  
And to defeat the assertions of the poor in judgment.

8 But the generous will devise generous things ;  
And he by his generous purposes shall be established.

9 O YE women, that sit at ease, arise, hear my voice !

O ye daughters, that dwell in security, give ear unto my speech !

10 Years upon years shall ye be disquieted, O ye careless women :

For the vintage hath failed, the gathering of the fruits shall not come.

11 Tremble, O ye that are at ease; be ye disquieted, O ye careless ones !

Strip ye, make ye bare ; and gird ye sackcloth,

12 Upon your loins, upon your breasts ;  
Mourn ye for the pleasant field, for the fruitful vine.

13 Over the land of my people the thorn and the brier shall come up ;

Yea, over all the joyous houses, over the exulting city.

14 For

14 For the palace is deserted, the populous city is left desolate ;  
Ophel and the watch-tower shall for a long time be a den ;  
A joy of wild asses, a pasture for the flocks.

15 Till the spirit from on high be poured out upon us ;  
And the wilderness become a fruitful field ;  
And the fruitful field be esteemed a forest :

16 And judgment shall dwell in the wilderness ;  
And in the fruitful field shall reside righteousness.

17 And the work of righteousness shall be peace ;  
And the effect of righteousness perpetual quiet and security.

18 And my people shall dwell in a peaceful mansion,  
And in habitations secure,  
And in resting places undisturbed.

19 But the hail shall fall, and the forest be brought down ;  
And the city shall be laid level with the plain.

20 Blessed are ye, who sow your seed in every well-watered place ;  
Who send forth the foot of the ox and the ass.

## C H A P. XXXIII.

1 WO unto thee, thou spoiler, who hast not been spoiled thyself ;  
And thou plunderer, who hast not been plundered :  
When thou hast ceased to spoil, thou shalt be spoiled :  
When thou art weary of plundering, they shall plunder thee.

2 O JEHOVAH, have mercy on us ; we have trusted in thee ;  
Be thou our strength every morning ;  
Even our salvation in the time of distress,

3 From thy terrible voice the peoples fled ;  
When thou didst raise thyself up, the nations were dispersed.

4 But your spoil shall be gathered, as the locust gathereth ;  
As the caterpillar runneth to and fro, so shall they run, and seize it.

5 JEHOVAH is exalted ; yea, he dwelleth on high :  
He hath filled Sion with judgment and justice.

6 And wisdom and knowledge shall be the stability of thy times,

The

The possession of continued salvation ;  
The fear of JEHOVAH, this shall be thy treasure.

7 Behold the mighty men raise a grievous cry ;  
The messengers of peace weep bitterly.

8 The high-ways are desolate ; the traveller ceaseth :  
He hath broken the covenant ; he hath rejected  
the offered cities ;  
Of men he maketh no account.

9 The land mourneth, it languisheth ;  
Libanus is put to shame, it withereth :  
Sharon is become like a desert ;  
And Bashan and Carmel are stripped of their  
beauty.

10 Now will I arise, saith JEHOVAH ;  
Now will I lift myself up on high ; now will I be  
exalted.

11 Ye shall conceive chaff ; ye shall bring forth  
stubble ;  
And my spirit like fire shall consume you.

12 And the peoples shall be burned, as the lime is  
burned ;  
As the thorns are cut up, and consumed in the  
fire.

13 Hear, O ye that are afar off, my doings ;  
And acknowledge, O ye that are near, my power.

14 The sinners in Sion are struck with dread ;  
Terror hath seised the hypocrites :  
Who among us can abide this consuming fire ?

Who

Who among us can abide these continued burnings?

15 He who walketh in perfect righteousness, and speaketh right things;

Who detesteth the lucre of oppression;

Who shaketh his hands from bribery;

Who stoppeth his ears to the proposal of bloodshed;

Who shutteth his eyes against the appearance of evil:

16 His dwelling shall be in the high places;

The strong holds of the rocks shall be his lofty fortress;

His bread shall be duly furnished; his waters shall not fail.

17 Thine eyes shall see the king in his beauty;

They shall see thine own land far extended..

18 Thine heart shall reflect on the past terror:

Where is now the accomptant? where the weigher of tribute?

Where is he, that numbered the towers?

19 Thou shalt see no more that barbarous people;

The people of a deep speech, which thou couldst not hear;

And of a stammering tongue, which thou couldst not understand.

20 Thou shalt see Sion, the city of our solemn feasts;

Thine eyes shall behold Jerusalem,

The quiet habitation, the tabernacle unshaken;

Whose

Whose stakes shall not be plucked up for ever,  
And of whose cords none shall be broken.

21 But the glorious name of JEHOVAH shall be unto  
us,

A place of confluent streams, of broad rivers ;  
Which no oared ship shall pass,  
Neither shall any mighty vessel go through.

22 For JEHOVAH is our judge ; JEHOVAH is our law-  
giver ;

JEHOVAH is our king : he shall save us.

23 Thy sails are loose ; they cannot make them  
fast :

Thy mast is not firm ; they cannot spread the en-  
sign.

Then shall a copious spoil be divided ;  
Even the lame shall seize the prey.

24 Neither shall the inhabitant say, I am disabled  
with sickness :

The people, that dwelleth therein, is freed from  
the punishment of their iniquity.

#### C H A P. XXXIV.

1 Draw near, O ye nations, and hearken ;  
And attend unto me, O ye peoples !

Let the earth hear, and the fulness thereof ;  
The world, and all that spring from it.

2 For the wrath of JEHOVAH is kindled against all  
the nations ;

And

And his anger against all the orders thereof :  
He hath devoted them ; he hath given them up  
to slaughter.

3 And their slain shall be cast out ;  
And from their carcases their stink shall ascend ;  
And the mountain shall melt down with their  
blood.

4 And all the host of heaven shall waste away ;  
And the heavens shall be rolled up like a scroll :  
And all their host shall wither ;  
As the withered leaf falleth from the vine,  
And as the blighted fruit from the fig-tree.

5 For my sword is made bare in the heavens :  
Behold, on Edom it shall descend ;  
And on the people justly by me devoted to de-  
struction.

6 The sword of JEHOVAH is glutted with blood ;  
It is pampered with fat :  
With the blood of lambs, and of goats ;  
With the fat of the reins of rams :  
For JEHOVAH celebrateth a sacrifice in Botsrah,  
And a great slaughter in the land of Edom.

7 And the wild goats shall fall down with them ;  
And the bullocks, together with the bulls :  
And their own land shall be drunken with their  
blood,  
And their dust shall be enriched with fat.

8 For it is the day of vengeance to JEHOVAH ;  
The year of recompence to the defender of the  
cause of Sion,

9 And

9 And her torrents shall be turned into pitch,  
And her dust into sulphur;  
And her whole land shall become burning pitch;

10 By night or by day it shall not be extinguished;  
For ever shall her smoke ascend:  
From generation to generation she shall lie de-  
sert;

To everlasting ages no one shall pass through  
her;

11 But the pelican and the porcupine shall inherit  
her;  
And the owl and the raven shall inhabit there:  
And He shall stretch over her the line of devas-  
tation,

And the plummet of emptiness over her scorched  
plains.

12 No more shall they boast the renown of the  
kingdom;  
And all her princes shall utterly fail.

13 And in her palaces shall spring up thorns;  
The nettle and the bramble, in her fortresses:  
And she shall become an habitation for dragons,  
A court for the daughters of the ostrich.

14 And the jackals and the mountain-cats shall meet  
one another;  
And the satyr shall call to his fellow:  
There also the screech-owl shall pitch;  
And shall find for herself a place of rest.

15 There shall the night-raven make her nest, and  
lay her eggs;

And

And she shall hatch them, and gather her young under her shadow :

There also shall the vultures be gathered together ;  
Every one of them shall join her mate.

16 Consult ye the book of JEHOVAH, and read :  
Not one of these shall be missed ;  
Not a female shall lack her mate :  
For the mouth of JEHOVAH hath given the command ;

And his spirit itself hath gathered them.

17 And he hath cast the lot for them ;  
And his hand hath meted out their portion by the line :  
They shall possess the land for a perpetual inheritance ;  
From generation to generation shall they dwell therein.

### C H A P. XXXV.

1 THE desert, and the waste, shall be glad :  
And the wilderness shall rejoice, and flourish :  
2 Like the rose shall it beautifully flourish ;  
And the well-watered plain of Jordan shall rejoice :  
The glory of Lebanon shall be given unto it,  
The beauty of Carmel and of Sharon ;  
These shall behold the glory of JEHOVAH,  
The majesty of our God.  
3 Strengthen ye the feeble hands,  
And confirm ye the tottering knees.

4 Say

4 Say ye to the faint-hearted : Be ye strong ;  
Fear ye not ; behold your God !  
Vengeance will come ; the retribution of God :  
He himself will come, and will deliver you.

5 Then shall be unclosed the eyes of the blind ;  
And the ears of the deaf shall be opened :

6 Then shall the lame bound like the hart,  
And the tongue of the dumb shall sing :  
For in the wilderness shall burst forth waters,  
And torrents in the desert :

7 And the glowing sand shall become a pool,  
And the thirsty soil bubbling springs :  
And in the haunt of dragons shall spring forth  
The grass, with the reed, and the bulrush.

8 And a highway shall be there ;  
And it shall be called the way of holiness :  
No unclean person shall pass through it :  
But He himself shall be with them, walking in  
the way,  
And the foolish shall not err therein.

9 No lion shall be there ;  
Nor shall the tyrant of the beasts come up thither :  
Neither shall he be found there ;  
But the redeemed shall walk in it.

10 Yea the ransomed of JEHOVAH shall return ;  
They shall come to Sion with triumph ;  
And perpetual gladness shall crown their heads.  
Joy and gladness shall they obtain ;  
And sorrow and sighing shall flee away.

## C H A P. XXXVI.

1 IN the fourteenth year of king Hezekiah, Se-nacherib king of Assyria came up against all the  
2 fenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh, from La-chish to Jerusalem, to the king Hezekiah, with a great body of forces : and he presented himself at the conduit of the upper pool, in the highway  
3 that leads to the fuller's field. Then came out unto him Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and  
4 Joah, the son of Asaph, the recorder. And Rabshakeh said unto them : Say ye to Hezekiah ; Thus saith the great king, the king of Assyria : What is this ground of confidence, in which  
5 thou confidest ? Thou hast said, (but they are vain words,) I have counsel and strength sufficient for the war. Now in whom dost thou con-  
6 fide, that thou rebellest against me ? Thou cer-tainly confidest in the support of this broken reed, in Egypt ; on which if a man lean, it will pierce his hand, and go through it : such is Pharaoh king of Egypt to all that confide in him.  
7 But if ye say to me, We confide in JEHOVAH our God ; is it not He, whose high places and whose altars Hezekiah hath removed ; and hath commanded Judah and Jerusalem to worship only  
8 before this altar ? Enter now, I pray thee, into

an

an engagement with my lord the king of Assyria ;  
and I will give thee two thousand horses, on con-  
dition that thou canst on thy part provide riders  
9 for them. How then wilt thou turn back any  
one commander, among the least of my lord's  
servants, advancing against thee ? And truvest  
thou, that JEHOVAH will supply thee with chariots  
10 and with horsemen ? And I am now come up  
without JEHOVAH against this land to destroy it ?  
JEHOVAH hath said unto me, Go up against this  
land, and destroy it.

11 Then said Eliakim, and Shebna, and Joah,  
unto Rabshakeh : Speak, we beseech thee, to  
thy servants in the Syrian language, for we un-  
derstand it ; and speak not to us in the Jewish  
language, in the hearing of the people, who are  
12 upon the wall. And Rabshakeh said, hath my  
lord sent me to thy lord and to thee, to speak  
these words ? and not to the men, that sit on the  
wall, destined to eat their own dung, and drink  
13 their own urine, together with you ? Then  
Rabshakeh stood, and cried with a loud voice  
in the Jewish language, and said : Hear ye the  
words of the great king, the king of Assyria.  
14 Thus saith the king : Let not Hezekiah deceive  
15 you ; for he will not be able to deliver you. And  
let not Hezekiah persuade you to trust in JEHO-  
VAH ; saying, JEHOVAH will certainly deliver  
us ; this city shall not be given up into the hand  
of

16 of the king of Assyria. Hearken not unto Hezekiah; for thus saith the king of Assyria: Make peace with me, and come out unto me. And eat ye every one of his own vine, and every one of his own fig-tree; and drink ye every one  
17 the waters of his own cistern: until I come and take you to a land like your own land; a land of corn and of wine, a land of bread and of vineyards.  
18 Nor let Hezekiah seduce you, saying, JEHOVAH will deliver us. Have the gods of the nations delivered each his own land from the hand of the  
19 king of Assyria? Where are the gods of Hamath, and of Arphad? where are the gods of Sepharvaim? have they delivered Samaria out of my  
20 hand? Who are there among all the gods of these lands, that have delivered their own lands out of my hand? that JEHOVAH should deliver out of  
21 my hand Jerusalem? But the people held their peace, and answered him not a word: for the king's command was, Answer him not.  
22 Then came Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their cloaths rent; and reported unto him the words of Rabshakeh.

## C H A P. XXXVII.

1 And when king Hezekiah heard it, he rent his cloaths, and covered himself with sackcloth,  
2 and went into the house of JEHOVAH. And he sent Eliakim, who was over the household, and Shebna

Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah, the son of Amots, the prophet. And they said unto him : Thus saith Hezekiah ; This day is a day of distress, and of rebuke, and of contumely : for the children are come to the birth, and there is not strength to bring forth. O that JEHOVAH thy God would hear the words of Rabshakeh, whom his lord the king of Assyria hath sent to reproach the living God ! and that he would refute the words, which JEHOVAH thy God hath heard ! And do thou offer up thy prayer for the poor remains of the people. And the servants of king Hezekiah came to Isaiah. And Isaiah said unto them : Thus shall ye say to your lord : Thus saith JEHOVAH : Be not afraid, because of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will infuse a spirit into him ; and he shall hear a rumour, and return to his own land ; and I will cause him to fall by the sword in his own land.

But Rabshakeh returned ; and found the king of Assyria besieging Libnah : for he had heard, that he had decamped from Lachish. And when Senacherib had received advice concerning Tirhakah king of Cush, that he was advancing to give him battle ; he sent messengers again to Hezekiah, saying : Thus shall he say to Heze-

kiah king of Judah : Let not thy God, in whom thou confidest, deceive thee ; by assuring thee, that Jerusalem shall not be given up into the  
11 hand of the king of Assyria. Thou hast certainly heard, what the kings of Assyria have done to all lands, which they have utterly destroyed : and  
12 shalt thou be delivered ? Have the gods of the nations delivered those, which my fathers have destroyed ? Gozan, and Haran, and Retseph ; and the sons of Eden, which were in Thelassar ?  
13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, of Henah, and of Ivah ?

14 And Hezekiah received the letters from the hand of the messengers, and read them ; and he went up to the house of JEHOVAH : and Hezekiah spread them before the presence of JEHOVAH. And Hezekiah prayed before JEHOVAH,  
15 saying : O JEHOVAH, God of Hosts, thou God of Israel, who art seated on the Cherubim ! Thou art the God, Thou alone, to all the kingdoms of the earth ; Thou hast made the heavens,  
16 and the earth ! Incline, O JEHOVAH, thine ear, and hear ; open, O JEHOVAH, thine eyes, and see : yea, hear all the words of Senacherib, which  
17 he hath sent to reproach the living God. In truth, O JEHOVAH, the kings of Assyria have destroyed all the nations, and their lands ; and  
18 19 have cast their gods into the fire : for they were  
not

not gods, but the work of the hands of man, wood and stone ; therefore they have destroyed  
20 them. And now, O JEHOVAH our God, save us, we beseech thee, from his hand ; that all the kingdoms of the earth may know, that Thou JEHOVAH art the only God.

21 Then Isaiah the son of Amots sent unto Hezekiah, saying, Thus saith JEHOVAH the God of Israel : Thy prayer unto me, concerning Sena-  
22 cherib king of Assyria, I have heard. This is the word, which JEHOVAH hath spoken concerning him :

THE virgin daughter of Sion hath despised thee, she hath laughed thee to scorn ; The daughter of Jerusalem hath shaken her head behind thee.

23 Whom hast thou reproached, and reviled ; and against whom hast thou exalted thy voice :

And hast lifted up thine eyes on high ? even against the Holy One of Israel.

24 By thy messengers hast thou reproached JE-  
HOVAH, and said :

By the multitude of my chariots have I ascended

The heighth of the mountains, the sides of Lebanon ;

And I will cut down his tallest cedars, his  
choicest fir-trees ;

And I will penetrate into his extreme retreats,  
his richest forests.

25 I have digged, and I have drunk strange wa-  
ters ;

And I have dried up with the sole of my feet  
all the canals of fenced places.

26 Hast thou not heard, of old, that I have dis-  
posed it ?

And, of ancient times, that I have formed it ?

Now have I brought it to pass, that thou  
shouldst be to lay waste,

Warlike nations, strong-fenced cities.

27 Therefore were their inhabitants of small  
strength ; they were dismayed and con-  
founded :

They were as the grass of the field, and as  
the green herb ;

The grass of the house-top ; and as the corn  
blasted before it growtheth up.

28 But thy sitting down, and thy going out, and  
thy coming in,

And thy rage against me, I have known.

29 Because thy rage against me, and thy insol-  
lence, is come up into mine ears ;

Therefore will I put my hook in thy nose, and  
my bridle in thy jaws ;

And I will turn thee back by the way in which  
thou camest.

30 And

30 And this shall be a sign unto thee :  
    Eat this year that which groweth of itself ;  
    And the second year, that which springeth up  
        of the same ;  
    And in the third year sow ye, and reap ;  
    And plant vineyards, and eat the fruit thereof.

31 And again shall the escaped, the remnant of  
    the house of Judah,  
    Strike root downward, and bear fruit upward.  
    For from Jerusalem shall go forth the rem-  
        nant ;  
    And the part escaped from mount Sion :  
    The zeal of JEHOVAH God of Hosts shall ef-  
        fect this.

32 Therefore thus saith JEHOVAH concerning the  
    king of Assyria :  
    He shall not enter into this city ;  
    Nor shall he shoot an arrow there ;  
    Nor shall he present a shield before it ;  
    Nor shall he cast up a mound against it.

33 By the way, in which he came, by the same  
    shall he return ;  
    And into this city shall he not come ; saith  
        JEHOVAH.

34 And I will protect this city to deliver it ;  
    For mine own sake, and for the sake of Da-  
        vid my servant.

35 And the angel of JEHOVAH went forth, and  
    smote in the camp of the Assyrians an hundred  
        and

and fourscore and five thousand men : and when the people arose early in the morning, behold,  
36 they were all dead corpses. Then Senacherib king of Assyria decamped, and departed, and  
37 returned ; and dwelt at Niniveh. And as he was worshipping in the temple of Nisroc his god, Adramelec and Sharetsar, his sons, smote him with the sword : and they escaped in the land of Armenia ; and Esarhaddon his son reigned in his stead.

## C H A P. XXXVIII.

1 AT that time Hezekiah was seised with a mortal sickness : and Isaiah the prophet, the son of Amots, came unto him ; and said unto him : Thus saith JEHOVAH : Give orders concerning the affairs of thy family ; for thou must die ; thou  
2 shalt no longer live. Then Hezekiah turned his face to the wall ; and made his supplication to  
3 JEHOVAH. And he said : I beseech thee, O JEHOVAH, remember now, how I have endeavoured to walk before thee in truth, and with a perfect heart ; and have done that which is good in thine eyes. And Hezekiah wept, and lamented grievously.  
4 Now [before Isaiah was gone out into the middle court,] the word of JEHOVAH came  
5 unto him, saying : Go [back], and say unto Hezekiah : Thus saith JEHOVAH, the God of David thy father : I have heard thy supplication ; I have seen thy tears. Behold [I will heal thee ;  
and

and on the third day thou shalt go up into the  
6 house of JEHOVAH. And] I will add unto thy  
days fifteen years. And I will deliver thee, and  
this city, from the hand of the king of Assyria :  
and I will protect this city. And [Hezekiah  
said : By what sign shall I know, that I shall go  
7 up into the house of JEHOVAH ? And Isaiah  
said :] This shall be the sign unto thee from JE-  
HOVAH, that JEHOVAH will bring to effect this  
8 word, which he hath spoken. Behold, I bring  
back the shadow of the degrees, by which the  
sun is gone down on the degrees of Ahaz, ten  
degrees backward. And the sun returned back-  
ward ten degrees, on the degrees by which it  
had gone down. And Isaiah said : Let them  
take a lump of figs : and they bruised them, and  
applied them to the boil ; and he recovered.

9 THE WRITING OF HEZEKIAH KING OF JU-  
DAH, WHEN HE HAD BEEN SICK, AND WAS  
RECOVERED FROM HIS SICKNESS.

10 I said, when my days were just going to be  
cut off,

I shall pass through the gates of the grave ;  
I am deprived of the residue of my years !

11 I said, I shall no more see JEHOVAH in the  
land of the living !

I shall no longer behold man, with the inha-  
bitants of the world !

12 My habitation is taken away, and is removed  
from me, like a shepherd's tent :  
My life is cut off, as by the weaver ; he will  
sever me from the loom ;  
In the course of the day thou wilt finish my  
web.

13 I roared until the morning, like the lion ;  
So did he break to pieces all my bones.

14 Like the swallow, like the crane, did I twit-  
ter ;  
I made ■ moaning like the dove.  
Mine eyes fail with looking upward :  
O Lord, contend thou for me ; be thou my  
surety.

15 What shall I say ? he hath given me a pro-  
mise, and he hath performed it.  
Through the rest of my years will I reflect on  
this bitterness of my soul.

16 For this cause shall it be declared, O JEHO-  
VAH, concerning thee,  
That thou hast revived my spirit ;  
That thou hast restored my health, and pro-  
longed my life.

17 Behold, my anguish is changed into ease !  
Thou hast rescued my soul from perdition ;  
Yea thou hast cast behind thy back all my  
sins.

18 Verily the grave shall not give thanks unto  
thee ; death shall not praise thee ;

They

They that go down into the pit shall not await  
thy truth;

19 The living, the living, he shall praise thee, as  
I do this day;

The father to the children shall make known  
thy faithfulness.

20 JEHOVAH was present to save me: therefore  
will we sing our songs to the harp,  
All the days of our life, in the house of JEHO-  
VAH.

### C H A P. XXXIX.

1 At that time Merodach Baladan, the son of  
Baladan, king of Babylon, sent letters, and am-  
bassadors, and a present to Hezekiah; for he  
had heard, that he had been sick, and was re-  
2 covered. And Hezekiah was rejoiced at their  
arrival: and he shewed them his magazines, the  
silver, and the gold, and the spices, and the  
precious ointment, and his whole arsenal, and  
all that was contained in his treasures: there was  
not any thing in his house, and in all his domi-  
nion, that Hezekiah did not shew them.

3 And Isaiah the prophet came unto king He-  
zekiah, and said unto him: What say these  
men? and from whence came they unto thee?  
And Hezekiah said: They are come to me from  
4 a distant country; from Babylon. And he said:  
What have they seen in thy house? And Heze-  
kiah said: They have seen every thing in my  
house:

house : there is nothing in my treasures, which I  
 5 have not shewn them. And Isaiah said unto Heze-  
 kiah : Hear thou the word of JEHOVAH God of  
 6 Hosts. Behold, the days shall come, when all  
 that is in thy house, and that thy fathers have  
 treasured up unto this day, shall be carried away  
 to Babylon : there shall not any thing be left,  
 7 saith JEHOVAH. And of thy sons, which shall  
 issue from thee, which thou shalt beget, shall  
 they take ; and they shall be eunuchs in the pa-  
 8 lace of the king of Babylon. And Hezekiah said  
 unto Isaiah : Gracious is the word of JEHOVAH,  
 which thou hast delivered ! For, added he,  
 there shall be peace, according to his faithful  
 promise, in my days.

## C H A P. XL.

1 COMFORT ye, comfort ye my people, saith  
 your God :  
 2 Speak ye animating words to Jerusalem, and de-  
 clare unto her,  
 That her warfare is fulfilled ; that the expiation  
 of her iniquity is accepted ;  
 That she shall receive at the hand of JEHOVAH  
 [Blessings] double to the punishment of all her  
 sins.  
 8 A voice crieth : In the wilderness prepare ye  
 the way of JEHOVAH !

Make

Make strait in the desert a highway for our God !

4 Every valley shall be exalted, and every mountain and hill be brought low ;  
And the crooked shall become strait, and the rough places a smooth plain :

5 And the glory of JEHOVAH shall be revealed ;  
And all flesh shall see together the salvation of our God :

For the mouth of JEHOVAH hath spoken it.

6 A voice sayeth : Proclaim ! And I said, What shall I proclaim ?  
All flesh is grass, and all its glory like the flower of the field :

7 The grass withereth, the flower fadeth ;  
When the wind of JEHOVAH bloweth upon it.  
Verily this people is grass.

8 The grass withereth, the flower fadeth ;  
But the word of our God shall stand for ever.

9 Get thee up upon a high mountain, O daughter that bringest glad tidings to Sion :  
Exalt thy voice with strength, O daughter that bringest glad tidings to Jerusalem.  
Exalt it ; be not afraid :  
Say to the cities of Judah, Behold your God !

10 Behold, the Lord JEHOVAH shall come against the strong one,  
And his arm shall prevail over him.  
Behold, his reward is with him, and the recompence of his work before him.

11 Like a shepherd shall he feed his flock ;

In his arm shall he gather up the lambs,  
And shall bear them in his bosom ; the nursing  
ewes shall he gently lead.

12 Who hath measured the waters in the hollow  
of his hand ;  
And hath meted out the heavens by his span ;  
And hath comprehended the dust of the earth in  
a tierce,  
And hath weighed in scales the mountains, and  
the hills in a balance ?

13 Who hath directed the spirit of JEHOVAH ;  
And, as one of his council, hath informed him ?

14 Whom hath he consulted, that he should instruct  
him,  
And teach him the path of judgment ;  
That he should impart to him science,  
And inform him in the way of understanding ?

15 Behold, the nations are as a drop from the  
bucket ;  
As the small dust of the balance shall they be  
accounted :  
Behold, the islands he taketh up as an atom.

16 And Lebanon is not sufficient for the fire ;  
Nor his beasts sufficient for the burnt-offering.

17 All the nations are as nothing before him ;  
They are esteemed by him as less than nought,  
and vanity.

18 To whom therefore will ye liken God ?  
And what is the model of resemblance; that ye  
will prepare for him ?

19 The workman casteth an image ;  
And the smith overlayeth it with plates of gold ;  
And forgeth for it chains of silver.

20 He that cannot afford a costly oblation, chooseth  
a piece of wood that will not rot ;  
He procureth a skilful artist,  
To erect an image, which shall not be moved.

21 Will ye not know ? will ye not hear ?  
Hath it not been declared to you from the be-  
ginning ? and  
Have ye not understood it from the foundations  
of the earth ?

22 It is He, that sitteth on the circle of the earth ;  
And the inhabitants are to Him as grasshoppers :  
That extendeth the heavens, as a thin veil ;  
And spreadeth them out, as a tent to dwell in :

23 That reduceth princes to nothing ;  
That maketh the judges of the earth a mere ina-  
inity.

24 Yea they shall not leave a plant behind them,  
they shall not be sown,  
Their trunk shall not spread its root in the  
ground :  
If he but blow upon them, they instantly wither ;  
And the whirlwind shall bear them away like the  
stubble.

25 To whom then will ye liken me ?  
 And to whom shall I be equalled ? saith the Holy  
 One.

26 Lift up your eyes on high ;  
 And see, who hath created these.  
 He draweth forth their armies by number ;  
 He calleth them all by name :  
 Through the greatness of his strength, and the  
 mightiness of his power,  
 Not one of them faileth to appear.

27 Wherefore sayest thou then, O Jacob,  
 And why speakest thou thus, O Israel ?  
 My way is hidden from JEHOVAH,  
 And my cause passeth unregarded by my God.

28 Hast thou not known, hast thou not heard,  
 That JEHOVAH is the everlasting God,  
 The creator of the bounds of the earth :  
 That he neither fainteth, nor is wearied ;  
 And that his understanding is unsearchable !

29 He giveth strength to the faint,  
 And to the infirm he multiplieth force.

30 The young men shall faint and be wearied ;  
 And the chosen youths shall stumble and fall :

31 But they that trust in JEHOVAH shall gather new  
 strength ;  
 They shall put forth fresh feathers like the moulting eagle :  
 They shall run, and not be wearied ;  
 They shall march onward, and shall not faint.

## C H A P. X L I.

1 LET the distant nations repair to me with new  
force of mind ;  
And let the peoples recover their strength.  
Let them draw near ; then let them speak ;  
Let us enter into solemn debate together.

2 Who hath raised up the righteous man from  
the East ;  
Hath called him to attend his steps ?  
Hath subdued nations at his presence ;  
And given him dominion over kings ?  
Hath made them like the dust before his sword ;  
And like the driven stubble before his bow ?

3 He pursueth them ; he passeth in safety ;  
By a way never trodden before with his feet.

4 Who hath performed, and made these things,  
Calling the several generations from the begin-  
ning ?

I JEHOVAH, the first ;  
And with the last, I am the same.

5 The distant nations saw, and they were afraid ;  
The remotest parts of the earth, and they were  
terrified.  
They drew near, they came together ;

6 Every one assisted his neighbour,  
And said to his brother, Be of good courage.

7 The carver encourageth the smith ;

He that smootheth with the hammer, him that smiteth on the anvil :  
Saying of the sodder, It is good ;  
And he fixeth the idol with nails, that it shall not move.

8 But thou, Israel, my servant ;  
Thou, Jacob, whom I have chosen ;  
The seed of Abraham my friend :

9 Thou, whom I have led by the hand from the ends of the earth ;  
And called from the extremities thereof ;  
And I said unto thee, Thou art my servant ;  
I have chosen thee, and will not reject thee :

10 Fear not, for I am with thee ;  
Be not dismayed, for I am God.  
I have strengthened thee, I have assisted thee ;  
I have even supported thee with my faithful right hand.

11 Behold, they, that were enraged against thee, shall be ashamed and confounded :  
They, that contended with thee, shall become as nothing, and shall utterly perish.

12 Thou shalt seek them, and shalt not find them,  
even the men that strove with thee :  
They shall become as nothing, and as mere nought, even the men that opposed thee in battle.

13 For I am JEHOVAH thy God, that hold thee fast  
by thy right hand ;

That

That say unto thee, Fear not ; I am thy helper.

14 Fear not, thou worm Jacob ; ye mortals of Israel :

I am thy helper, saith JEHOVAH ;

And thine avenger is the Holy One of Israel.

15 Behold, I have made thee a threshing wain ;

A new corn-drag armed with pointed teeth :

Thou shalt thresh the mountains, and beat them small ;

And reduce the hills to chaff :

16 Thou shalt winnow them, and the wind shall bear them away ;

And the tempest shall scatter them abroad :

But thou shalt rejoice in JEHOVAH ;

In the Holy One of Israel shalt thou triumph.

17 The poor and the needy seek for water, and there is none ;

Their tongue is parched with thirst ;

I JEHOVAH will answer them ;

The God of Israel, I will not forsake them.

18 I will open in the high places rivers ;

And in the midst of the vallies, fountains :

I will make the desert a standing pool ;

And the dry ground streams of waters.

19 In the wilderness I will give the cedar ;

The acacia, the myrtle, and the tree producing oil :

I will plant the fir-tree in the desert ;

The pine, and the box together :

20 That they may see, and that they may know ;  
And may consider, and understand at once,  
That the hand of JEHOVAH hath done this,  
And that the Holy One of Israel hath created it.

21 Draw near, produce your cause, saith JEHOVAH :  
Produce these your mighty powers, saith the king of Jacob.

22 Let them approach, and tell us the things that shall happen :  
The things that shall first happen, what they are, let them tell us ;  
And we will consider them ; and we shall know the event.  
Or declare to us things to come hereafter :

23 Tell us the things, that will come to pass, in later times ;  
Then shall we know that ye are Gods.  
Yea do good, or do evil ;  
Then shall we be struck at once with admiration and terror.

24 But, behold, ye are less than nothing ;  
And your operation is less than nought :  
Abhorred be the man that chooseth you !

25 I have raised up one from the north, and he shall come ;

From

From the rising of the sun he shall invoke my name :

And he shall trample on princes, like the mortar ;

Even as the potter treadeth down the clay.

26 Who hath declared this from the beginning, that we should know it ?

And beforehand, that we might say, The prediction is true ?

There was not one, that foretold it ; not one, that declared it ;

There was not one, that heard your words :

27 I first to Sion [give the word,] Behold they are here ;

And to Jerusalem I give the messenger of glad tidings :

28 But I looked, and there was no man ; And among the idols, and there was no one that gave warning ;

29 And I inquired of them, and [there was no one] that could return an answer.

Behold, they are all of them vanity ; their works are nought :

Mere wind and emptiness are their molten images.

## C H A P. XLII.

1 BEHOLD my servant, whom I will uphold ;  
My chosen, in whom my soul delighteth :  
I will make my spirit rest upon him ;  
And he shall publish judgment to the nations.

2 He shall not cry aloud, nor raise a clamour,  
Nor cause his voice to be heard in the public  
places :

3 The bruised reed he shall not break ;  
And the dimly burning flax he shall not quench :  
He shall publish judgment, so as to establish it  
perfectly.

4 His force shall not be abated, nor broken ;  
Until he hath firmly seated judgment in the  
earth :  
And the distant nations shall earnestly wait for  
his law.

5 Thus saith the God, even JEHOVAH,  
Who created the heavens, and stretched them  
out ;  
Who spread abroad the earth, and the produce  
thereof ;  
Who giveth breath to the people upon it,  
And spirit to them that tread thereon :

6 I JEHOVAH have called thee for a righteous pur-  
pose ;  
And I will take hold of thy hand, and will pre-  
serve thee ;

And

And I will give thee for a covenant to the people, for a light to the nations.

7 To open the eyes of the blind ;  
To bring the captive out of confinement ;  
And from the dungeon, those that dwell in darkness.

8 I am JEHOVAH, that is my name ;  
And my glory will I not give to another,  
Nor my praise to the graven images.

9 The former predictions, lo ! they are come to pass ;  
And new events I now declare :  
Before they spring forth, I make them known unto you.

10 Sing unto JEHOVAH a new song ;  
His praise, from the ends of the earth :  
Ye that go down upon the sea, and all that fill it ;  
Ye distant sea-coasts, and ye that dwell therein :

11 Let the desert cry aloud, and the cities thereof ;  
The villages, and they that dwell in Kedar :  
Let the inhabitants of the rocky country utter a joyful sound ;  
Let them shout aloud from the top of the mountains :

12 Let them ascribe glory to JEHOVAH ;  
And among the distant nations make known his praise.

13 JEHOVAH shall march forth like a hero ;  
 Like a mighty warrior shall he rouse his vengeance ;  
 He shall cry aloud ; he shall shout amain ;  
 He shall exert his strength against his enemies.

14 I have long holden my peace ; shall I keep silence for ever ?  
 Shall I still contain myself ? I will cry out like a woman in travail ;  
 Breathing short, and drawing in my breath with violence.

15 I will make barren the mountains and hills ;  
 And burn up all the grass, that is upon them :  
 I will make the rivers dry deserts ;  
 And scorch up the pools of water.

16 I will lead the blind in a way, which they have not known ;  
 And through paths, which they have not known, will I make them go :  
 I will turn darkness into light before them ;  
 And the rugged ways into a smooth plain.  
 These things will I do for them, and will not forsake them.

17 They are turned backward, they are utterly confounded, who trust in the graven image ;  
 Who say unto the molten image, Ye are our gods !

18 Hear, O ye deaf ;  
And, ye blind, look attentively, that ye may see !

19 Who is blind, but my servant ;  
And deaf, as he to whom I have sent my mes-  
sengers ?

Who is blind, as he who is perfectly instructed ;  
And deaf, as the servant of JEHOVAH ?

20 Thou hast seen indeed, yet thou dost not re-  
gard ;

Thine ears are open, yet thou wilt not hear.

21 Yet JEHOVAH was gracious unto him, for his  
truth's sake :

He hath exalted his own praise, and made it  
glorious.

22 But this is a people spoiled and plundered :  
All their chosen youths are taken in the toils,  
And are plunged in the dark dungeons :  
They are become a spoil, and there was none to  
rescue them :

A plunder, and no one said, Restore.

23 Who is there among you, that will listen to  
this ;

That will hearken, and attend to it, for the fu-  
ture ?

24 Who hath given Jacob for a spoil ;  
And Israel to the plunderers ?

Was it not JEHOVAH ; He, against whom they  
have sinned ;

In

In whose ways they would not walk ;  
And whose law they would not obey ?

**25** Therefore poured he out upon them the heat of his wrath, and the violence of war : And it kindled a flame round about him, yet he did not regard it ; And it set him on fire, yet he did not consider it.

### C H A P. XLIII.

**1** Yet now, thus saith JEHOVAH ; Who created thee, O Jacob ; and who formed thee, O Israel : Fear thou not, for I have redeemed thee ; I have called thee by thy name ; thou art mine.

**2** When thou passest through waters, I am with thee ; And through rivers, they shall not overwhelm thee : When thou walkest in the fire, thou shalt not be scorched ; And the flame shall not take hold of thee.

**3** For I am JEHOVAH, thy God ; The Holy One of Israel, thy redeemer : I have given Egypt for thy ransom ; Cush, and Saba, in thy stead.

**4** Because thou hast been precious in my sight, Thou hast been honoured, and I have loved thee : Therefore will I give men instead of thee : And peoples instead of thy soul.

**5** Fear thou not, for I am with thee :

From

From the East I will bring thy children,  
And from the West I will gather thee together ;

6 I will say to the North, Give up ;  
And to the South, Withold not ;  
Bring my sons from afar ;  
And my daughters from the ends of the earth ;

7 Every one that is called by my name,  
Whom for my glory I have created ;  
Whom I have formed, yea whom I have made,

8 Bring forth the people, blind, although they  
have eyes :  
And deaf, although they have ears.

9 Let all the nations be gathered together,  
And let the peoples be collected.  
Who among them will declare this ;  
And will tell us, what first shall come to pass ?  
Let them produce their witnesses, that they may  
be justified :  
Or let them hear in their turn, and say, This is  
true.

10 Ye are my witnesses, saith JEHOVAH ;  
Even my servant, whom I have chosen ;  
That ye may know, and believe me ;  
And understand, that I am He.  
Before me no God was formed ;  
And after me none shall exist.

11 I, even I, am JEHOVAH ;  
And beside me there is no saviour.

12 I declared my purpose, and I have saved :  
I made

I made it known ; nor was it any strange god  
among you :

And ye are my witnesses, saith JEHOVAH, that I  
am God.

13 Even before time was, I am He ;  
And there is none that can rescue out of my  
hand :  
I work ; and who shall undo what I have done ?

14 Thus saith JEHOVAH,  
Your redeemer, the Holy One of Israel :  
For your sake have I sent unto Babylon ;  
And I will bring down all her strong bars ;  
And the Chaldeans, exulting in their ships :

15 I am JEHOVAH, your Holy One ;  
The creator of Israel, your king.

16 Thus saith JEHOVAH ;  
Who made a way in the sea ;

And a path in the mighty waters :

17 Who brought forth the rider and the horse, the  
army and the warrior ;  
Together they lay down, they rose no more ;  
They were extinguished, they were quenched  
like tow ;

18 Remember not the former things ;  
And the things of ancient times regard not ;

19 Behold, I make a new thing ;  
Even now shall it spring forth : will ye not re-  
gard it ?

Yea

Yea I will make in the wilderness a way ;  
In the desert, streams of water.

20 The wild beast of the field shall glorify me ;  
The dragons, and the daughters of the ostrich :  
Because I have given waters in the wilderness ;  
And flowing streams in the desert ;  
To give drink to my people, my chosen :  
21 This people whom I have formed for myself ;  
Who shall recount my praise.

22 But thou hast not invoked me, O Jacob ;  
Neither on My account hast thou laboured, O  
Israel.

23 Thou hast not brought to Me the lamb of thy  
burnt-offering :  
Neither hast thou honoured Me with thy sacri-  
fices ;

I have not burthened thee with exacting obla-  
tions ;

Nor wearied thee with demands of frankincense ;

24 Thou hast not purchased for Me with silver the  
aromatic reed ;

Neither hast thou satiated Me with the fat of thy  
sacrifices.

On the contrary, thou hast burthened me with  
thy sins ;

Thou hast wearied me with thine iniquities.

25 I, even I, am He ;  
I blot out thy transgressions for my own sake ;  
And thy sins I will not remember.

26 Remind me of thy plea : let us be judged on equal terms :  
 Set forth thine own cause, that thou mayest clear thyself.

27 Thy chief leader hath sinned ;  
 And thy public teachers have revolted from me ;

28 And thy princes have profaned my sanctuary :  
 Therefore will I give up Jacob for a devoted thing,  
 And Israel to reproach.

## C H A P. XLIV.

1 BUT hear now, O Jacob, my servant ;  
 And Israel, whom I have chosen :

2 Thus saith JEHOVAH, thy maker ;  
 And he that formed thee from the womb, and will help thee ;  
 Fear thou not, O my servant Jacob ;  
 And, O Jeshurun, whom I have chosen :

3 For I will pour out waters on the thirsty ;  
 And flowing streams on the dry ground :  
 I will pour out my spirit on thy seed ;  
 And my blessing on thine offspring.

4 And they shall spring up as the grass among the waters ;  
 As the willows beside the aqueducts.

5 One shall say ; I belong to JEHOVAH ;  
 And another shall be called by the name of Jacob ;  
 And this shall inscribe his hand to JEHOVAH ;  
 And shall be surnamed by the name of Israel.

6 Thus

6 Thus saith JEHOVAH, the King of Israel :  
And his redeemer, JEHOVAH God of Hosts :  
I am the first, and I am the last :  
And beside me there is no God.

7 And who is like me, that he should call forth  
this event,  
And make it known beforehand, and dispose it  
for me,  
From the time that I appointed the people of the  
destined age ?  
The things that are now coming, and are to come  
hereafter, let them declare unto us.

8 Fear ye not, neither be ye afraid :  
Have I not declared it unto you from the first ?  
Yea, I have foreshewn it ; and ye are my wit-  
nesses.  
Is there a God beside me ?  
Yea, there is no other sure protector ; I know  
not any.

9 They that form the graven image are all of them  
vanity ;  
And their most curious works shall not profit.  
Yea, their works themselves bear witness to  
them,  
That they see not, and that they understand  
not :

10 That every one may be ashamed, that he hath  
formed a god ;  
And cast a graven image, that profiteth not.

11 Behold, all his associates shall be ashamed ;  
Even the workmen themselves shall blush :  
They shall assemble all of them ; they shall present themselves ;  
They shall fear, and be ashamed together.

12 The smith cutteth off a portion of iron :  
He worketh it in the coals, and with hammers  
he formeth it ;  
And he exerteth upon it the force of his arm.  
Yea, he is hungry, and his strength faileth him ;  
He drinketh no water, and he is faint.

13 The carpenter stretcheth his line ;  
He marketh out the form of it with red ochre :  
He worketh it with the sharp tool ;  
He figureth it with the compass :  
He maketh it according to the fashion of a man ;  
According to the beauty of the human form,  
that it may abide in the house.

14 He heweth down cedars for his use :  
And he taketh the pine, and the oak ;  
And layeth in good store of the trees of the forest.  
He planteth the ash, and the rain nourisheth it ;

15 That it may be for the use of man, for fuel :  
And he taketh thereof, and warmeth himself ;  
Yea he heateth the oven with it, and baketh bread :  
He also formeth a god, and worshippeth it :

He maketh of it a graven image, and boweth down unto it.

16 Part of it he barneth in the fire ;  
And with part of it he dresseth flesh, and eateth :  
He roasteth meat, and his hunger is satisfied ;  
He also warmeth himself, and sayeth :  
Aha ! I am warmed, I have enjoyed the fire :

17 And the remainder thereof he maketh a god,  
even his graven image ;  
He boweth down to it, and worshippeth it ;  
And he prayeth unto it, and sayeth ;  
Deliver me, for thou art my God !

18 They know not, neither do they understand :  
Verily their eyes are closed up, that they cannot see ;  
And their heart, that they cannot rightly discern :

19 Neither doth he consider in his heart ;  
Neither hath he knowledge, nor understanding to say :  
Part of it I have burned in the fire ;  
I have also baked bread on the coals thereof ;  
I have roasted flesh, and I have eaten :  
And shall I make the remnant an abomination ?  
Shall I bow myself down to the stock of a tree ?

20 He feedeth on ashes ; a deluded heart leadeth him aside ;  
So that he cannot deliver his own soul, nor say,  
Is there not a lie in my right hand ?

21 Remember these thing, O Jacob ;  
 And, Israel ; for thou art my servant :  
 I have formed thee ; thou art a servant unto me ;  
 O Israel, by me thou shalt not be forgotten.

22 I have made thy transgressions vanish away like  
 a cloud ;  
 And thy sins like a vapour :  
 Return unto me ; for I have redeemed thee.

23 Sing, O ye heavens, for JEHOVAH hath ef-  
 fected it ;  
 Utter a joyful sound, O ye depths of the earth :  
 Burst forth into song, O ye mountains ;  
 Thou, forest, and every tree therein !  
 For JEHOVAH hath redeemed Jacob ;  
 And will be glorified in Israel.

24 Thus saith JEHOVAH, thy redeemer ;  
 Even he, that formed thee from the womb :  
 I am JEHOVAH, who make all things :  
 Who stretch out the heavens alone ;  
 Who spread the firm earth by Myself ;

25 I am He, who frustrateth the prognostics of the  
 impostors ;  
 And maketh the diviners mad ;  
 Who reverseth the devices of the sages,  
 And infatuateth their knowledge :

26 Who establisheth the word of his servant ;

And

And accomplisheth the counsel of his messengers :  
Who sayeth to Jerusalem, Thou shalt be inhabited ;

And to the cities of Judah, Ye shall be built ;  
And her desolated places I will restore :

27 Who sayeth to the deep, Be thou wasted ;  
And I will make dry thy rivers :

28 Who sayeth to Cyrus, Thou art my shepherd !  
And he shall fulfil all thy pleasure :

Who sayeth to Jerusalem, Thou shalt be built ;  
And to the Temple, Thy foundations shall be laid.

## C H A P. XLV.

1 Thus saith JEHOVAH to his anointed ;  
To Cyrus, whom I hold fast by the right hand :

That I may subdue nations before him ;  
And ungird the loins of kings :

That I may open before him the valves ;  
And the gates shall not be shut.

2 I will go before thee ;

And make the mountains level :

The valves of brass will I break in sunder ;  
And the bars of iron will I hew down.

3 And I will give unto thee the treasures of darkness,

And the stores deep hidden in secret places :

That thou mayest know, that I am JEHOVAH ;

He that calleth thee by thy name, the God of Israel.

4 For the sake of my servant Jacob ;  
And of Israel, my chosen ;  
I have even called thee by thy name ;  
I have surnamed thee, though thou knowest me  
not.

5 I am JEHOVAH, and none else ;  
Beside me there is no God :  
I will gird thee, though thou hast not known  
me.

6 That they may know, from the rising of the sun,  
And from the west, that there is none beside  
Me :

I am JEHOVAH, and none else ;

7 Forming light, and creating darkness ;  
Making peace, and creating evil :  
I JEHOVAH am the author of all these things.

8 Drop down, O ye heavens, the dew from  
above ;  
And let the clouds shower down righteousness :  
Let the earth open her bosom, and let salvation  
produce her fruit ;  
And let justice push forth her bud together :  
I JEHOVAH have created it.

9 Wo unto him, that contendeth with the power  
that formed him ;  
The potsherd with the moulder of the clay !  
Shall the clay say to the potter, What makest  
thou ?

And

And to the workman, Thou hast no hands !

10 Wo unto him, that sayeth to his father, What  
begettest thou ?

And to his mother, What dost thou bring forth ?

11 Thus saith JEHOVAH, the Holy One of Israel ;  
And he that formeth the things which are to  
come :

Do ye question me concerning my children ?

And do ye give me directions concerning the  
works of my hands ?

12 I have made the earth ;

And man upon it I have created :

My hands have stretched out the heavens ;

And to all the host of them I have given com-  
mand :

13 I have raised him up in righteousness ;

And I will make level all his ways.

He shall build my city, and release my captives ;

Not for price, nor for reward :

Saith JEHOVAH God of Hosts.

14 Thus saith JEHOVAH :

The wealth of Egypt, and the merchandise of  
Cush,

And the Sabeans tall of stature,

Shall come over to thee, and shall be thine :

They shall follow thee; in chains shall they pass  
along ;

They shall bow down to thee, and in suppliant  
guise address thee : בְּעֵד בָּתְחַנֵּן

In thee alone is God :

And there is no God besides whatever.

15 Verily, Thou art a God that hidest thy coun-  
sels,

O God of Israel, the saviour !

16 They are ashamed, they are even confounded,  
his adversaries, all of them ;

Together they retire in confusion, the fabricators  
of images.

17 But Israel shall be saved in JEHOVAH with eter-  
nal salvation :

Ye shall not be ashamed, neither shall ye be  
confounded to the ages of eternity.

18 For thus saith JEHOVAH ;

Who created the heavens ; He is God :

Who formed the earth and made it ; He hath  
established it !

He created it not in vain ; for he formed it to be  
inhabited :

I am JEHOVAH, and none besides :

19 I have not spoken in secret, in a dark place of  
the earth ;

I have not said to the seed of Jacob, Seek ye me  
in vain :

I am JEHOVAH, who speak truth ; who give di-  
rect answers.

20 Assemble

20 Assemble yourselves together, and come ;  
Gather yourselves together, ye that are escaped  
from among the nations.  
They know nothing, that carry about the wood,  
which they have carved ;  
That address themselves in prayer to a god,  
which cannot save.

21 Publish it abroad, and bring them near ; and let  
them consult together :  
Who hath made this known long before, hath  
declared it from the first ?  
Is it not I JEHOVAH, than whom there is no  
other God ?  
A God, that uttereth truth, and granteth salva-  
tion ; there is none beside me ?

22 Look unto me, and be sayed, O all ye remote  
people of the earth ;  
For I am God, and there is none else.

23 By myself have I sworn ; truth is gone forth  
from my mouth ;  
The word, and it shall not be revoked :  
Surely to me shall every knee bow, shall every  
tongue swear :

24 Saying, Only to JEHOVAH belongeth salvation  
and power ;  
To him they shall come, they shall be ashamed,  
all that are incensed against him ;

25 In JEHOVAH shall be justified, and make their  
boast, all the seed of Israel.

## C H A P. XLVI.

1 BEL boweth down, Nebo croucheth;  
Their idols are laid on the beasts and the cattle ;  
Their burthens are heavy, a grievous weight to  
the weary beast.

2 They crouched, they bowed down together ;  
They could not deliver their own charge ;  
Even they themselves are gone into captivity.

3 Hearken unto me, O house of Jacob ;  
And all ye the remnant of the house of Israel ;  
Ye that have been borne by me from the birth ;  
That have been carried from the womb.

4 And even to your old age, I am the same ;  
And even to your grey hairs, I will carry you.  
I have made, and I will bear ;  
I will carry, and will deliver you.

5 To whom will ye liken me, and equal me ?  
And to whom will ye compare me, that we may  
be like ?

6 Ye that lavish gold out of the bag ;  
And that weigh silver in the balance.  
They hire a goldsmith, and he maketh it a god :  
They worship him; yea they prostrate themselves  
before him.

7 They bear him on the shoulder ; they carry him  
about ;  
They set him down in his place, and he stand-  
eth :

From his place he shall not remove ;  
To him, that crieth unto him, he will not an-  
swer ;

Neither will he deliver him from his distress.

8 Remember this, and shew yourselves men :  
Reflect on it deeply, O ye apostates.

9 Remember the former things, of old time :  
Verily I am God, and none else ;

I am God, nor is there any thing like me.

10 From the beginning making known the end ;  
And from early times, the things that are not  
yet done :

Saying, My counsel shall stand ;  
And whatever I have willed, I will effect.

11 Calling from the East the eagle ;  
And from a land far distant, the man of my  
counsel ;

As I have spoken, so will I bring it to pass ;  
I have formed the design, and I will execute it.

12 Hearken unto me, O ye stubborn of heart ;  
Ye that are far distant from deliverance :

13 I bring my promised deliverance near, it shall  
not be far distant ;

And my salvation shall not be delayed.

And I will give in Sion salvation ;

To Israel I will give my glory.

## C H A P. XLVII.

1 DESCEND, and sit on the dust, O virgin daughter of Babylon ;  
 Sit on the bare ground without a throne, O daughter of the Chaldeans :  
 For thou shalt no longer be called the tender, and the delicate.

2 Take the mill and grind the corn :  
 Uncover thy locks, disclose thy flowing hair ;  
 Make bare thy leg ; wade through the rivers.

3 Thy nakedness shall be uncovered ; even thy shame shall be seen :  
 I will take full vengeance ; neither will I suffer man to intercede with me.

4 Our avenger, JEHOVAH God of Hosts,  
 The Holy One of Israel, is his name !

5 Sit thou in silence, go into darkness, O daughter of the Chaldeans ;  
 For thou shalt no longer be called the lady of the kingdoms.

6 I was angry with my people ; I profaned my heritage ;  
 And I gave them up into thy hand ;  
 Thou didst not shew mercy unto them ;  
 Even upon the aged didst thou greatly aggravate the weight of thy yoke.

7 And thou saidst, I shall be a lady for ever :  
 Because

Because thou didst not attentively consider these things;

Thou didst not think on what was in the end to befall thee.

8 But hear now this, O thou voluptuous, that sittest in security;

Thou that sayest in thy heart, I am, and there is none else;

I shall not sit a widow; I shall not know the loss of children.

9 Yet shall these two things come upon thee in a moment;

In one day loss of children and widowhood;

On a sudden shall they come upon thee;

Notwithstanding the multitude of thy sorceries, and the great strength of thine enchantments.

10 But thou didst trust in thy wickedness, and saidst, None seeth me:

Thy wisdom and thy knowledge have perverted thy mind;

So that thou hast said in thy heart, I am, and there is none besides.

11 Therefore evil shall come upon thee, which thou shalt not know how to deprecate;

And mischief shall fall upon thee, which thou shalt not be able to expiate;

And destruction shall come upon thee suddenly, of which thou shalt have no apprehension.

12 Persist now in thine enchantments;

And

And in the multitude of thy sorceries, in which thou hast laboured from thy youth :

If peradventure thou mayest be profited, if thou mayest be strengthened by them.

13 Thou art wearied in the multiplicity of thy counsels : ~~in instruction didst thou wait~~

Let them stand up now, and save thee ;

The observers of the heavens, the gazers on the stars ; ~~and in the observation of the sun and moon~~

They that prognosticate at every new moon,

What are the events, that shall happen unto thee.

14 Behold they shall be like stubble ; the fire shall burn them up :

They shall not deliver their own souls from the power of the flame ;

Not a coal to warm one, not a fire to sit by, shall be left of them.

15 Such shall these be unto thee, with whom thou hast laboured ; ~~and to whom thou hast given~~

Thy negociators, with whom thou hast dealt from thy youth : ~~and to whom thou hast given~~

Every one shall turn aside to his own business ; none shall deliver thee, ~~and to whom thou hast given~~

## C H A P. XLVIII.

1 HEAR this, O house of Jacob ;  
Ye that are called by the name of Israel :  
Ye that flow from the fountain of Judah ;  
Ye that swear by the name of JEHOVAH,  
And publicly acknowledge the God of Israel ;  
But not in sincerity, nor in truth :

2 Who take their name from the Holy City,  
And make the God of Israel their support ;  
JEHOVAH God of Hosts is his name :

3 The former things I shewed unto you from the  
first ; And from my mouth they proceeded, and I de-  
clared them : On a sudden I effected them, and they came to  
pass.

4 Because I knew, that thou wast obstinate,  
And that thy neck was a sinew of iron,  
And that thy front was brass :

5 Therefore I shewed them unto thee from the  
first : Before they should come to pass, I made thee  
hear them : Lest thou shouldst say, Mine idol hath caused  
them ; And my graven and my molten image hath di-  
rected them.

6 Thou didst hear it before-hand ; behold, the  
whole is accomplished :

And

And will ye not openly acknowledge this?  
From this time I make thee hear new things,  
Kept secret hitherto, and of which thou hast no  
knowledge:

7 They are produced now, and not of old;  
And before this day thou hast not heard them:  
Lest thou should say, Lo! I knew them.

8 Yea, thou hast not heard, thou hast not known,  
Yea, from the first thine ear was not opened to  
receive them:

For I knew, that thou wouldest certainly deal  
falsely,

And that Apostate was thy name from thy birth.

9 For the sake of my name I will defer mine anger;  
And for the sake of my praise I will restrain it  
from thee,

That I may not utterly cut thee off.

10 Behold, I have purified thee in the fire, but not  
as silver;

I have tried thee in the furnace of affliction.

11 For mine own sake will I do it; for how would  
my name be blasphemed?

And my glory I will not give to another.

12 Hearken unto me, O Jacob my servant;  
And Israel, whom I have called.

I am He; I am the first, and I am the last;

13 Yea my hand hath founded the earth;  
And my right hand hath spanned the heavens:

I sum-

I summon them ; they present themselves together.

14 Gather yourselves together all of you, and hear : ISAIAH

Who among you hath predicted these things ?  
He, whom JEHOVAH hath loved, will execute  
His will on Babylon, and his power on the Chal-  
deans.

15 I, even I, have spoken ; yea I have called him :  
I have brought him, and his way shall prosper.

16 Draw near unto me, and hear ye this : ISAIAH  
From the beginning I have not spoken in secret :  
Before the time when it began to exist, I had  
decreed it. ISAIAH

And now the Lord JEHOVAH hath sent me, and  
his Spirit. ISAIAH

17 Thus saith JEHOVAH ;  
Thy redeemer, the Holy One of Israel :  
I am JEHOVAH, thy God ; ISAIAH  
Who teacheth thee what will tend to thy profit ;  
Who directeth thee in the way wherein thou  
shouldst go. ISAIAH

18 O that thou hadst attended to my commands !  
Then had thy prosperity been like the river ;  
And thy blessedness, as the floods of the sea :

19 And thy seed had been as the sand ;  
And the issue of thy bowels, like that of the  
bowels thereof : ISAIAH

Thy

Thy name should not be cut off, nor destroyed from before me.

**20** Come ye forth from Babylon ; flee ye from the land of the Chaldeans with the voice of joy :

Publish ye this, and make it heard ; utter it forth even to the end of the earth :

Say ye, JEHOVAH hath redeemed his servant Jacob ;

**21** They thirsted not in the deserts, through which he made them go ;

Waters from the rock he caused to flow for them ;

Yea he clave the rock, and forth gushed the waters.

**22** There is no peace, saith JEHOVAH, to the wicked.

### C H A P. XLIX.

**1** HEARKEN unto me, O ye distant lands ;  
And ye peoples, attend from afar.  
JEHOVAH from the womb hath called me ;  
From the bowels of my mother hath he mentioned my name.

**2** And he hath made my mouth a sharp sword ;  
In the shadow of his hand he hath concealed me ;  
Yea he hath made me a polished shaft ;  
He hath laid me up in store in his quiver ;

**3** And

3 And he hath said unto me, Thou art my servant;

Israel, in whom I will be glorified.

4 And I said : I have laboured in vain ;

For nought, and for vanity, I have spent my strength :

Nevertheless my cause is with JEHOVAH ;

And the reward of my work with my God.

5 And now thus saith JEHOVAH,

(Who formed me from the womb to be his servant,

To bring back again Jacob unto him,

And that Israel unto him may be gathered :

Therefore am I glorious in the eyes of JEHOVAH,

And my God is my strength : )

6 It is a small thing for thee, that thou shouldest be my servant,

To raise up the cions of Jacob,

And to restore the branches of Israel :

I will even give thee for a light to the nations,

To be my salvation to the end of the earth.

7 Thus saith JEHOVAH,

The redeemer of Israel, his Holy One ;

To him, whose person is despised, whom the nation holds in abhorrence ;

To the subject of rulers :

Kings shall see him, and rise up ;

Princes, and they shall worship him :

For the sake of JEHOVAH, who is faithful ;

Of

Of the Holy One of Israel, for he hath chosen thee.

**8** Thus saith JEHOVAH :

In the season of acceptance have I heard thee,  
And in the day of salvation have I helped thee;  
And I will preserve thee, and give thee for a covenant of the people;

To restore the land, to give possession of the desolate heritages.

**9** Saying to the bounden, Go forth;

And to those that are in darkness, Appear:

They shall feed beside the ways,

And on all the eminences shall be their pasture.

**10** They shall not hunger, neither shall they thirst;

Neither shall the glowing heat, or the sun smite them:

For he, that hath compassion on them, shall lead them;

And shall guide them to the bursting springs of water.

**11** And I will make all my mountains an even way;

And my causseys shall be raised on high.

**12** Lo! these shall come from afar;

And lo! these from the North and the West;

And these from the land of Sinim.

**13** Sing aloud, O ye heavens; and rejoice, O earth;

Ye mountains, burst forth into song:

For

For JEHOVAH hath comforted his people,  
And will have compassion on his afflicted.

14 But Sion sayeth : JEHOVAH hath forsaken me ;  
And my Lord hath forgotten me.

15 Can a woman forget her sucking infant ;  
That he should have no tenderness for the son  
of her womb ?  
Even these may forget ;  
But I will not forget thee.

16 Behold, on the palms of my hands have I deli-  
neated thee :  
Thy walls are for ever in my sight.

17 They, that destroyed thee, shall soon become  
thy builders ;  
And they, that laid thee waste, shall become  
thine offspring.

18 Lift up thine eyes around, and see ;  
All these are gathered together, they come to  
thee.  
As I live, saith JEHOVAH,  
Surely thou shalt clothe thyself with them all, as  
with a rich dress ;  
And bind them about thee, as a bride her jewels.

19 For thy waste, and thy desolate places,  
And thy land laid in ruins ;  
Even now it shall be straitened with inhabi-  
tants ;  
And they, that devoured thee, shall be removed  
far away.

20 The sons, of whom thou hast bereaved, shall yet say in thine ears :  
This place is too strait for me ; make room for me, that I may dwell.

21 And thou shalt say in thine heart : Who hath begotten me these ?  
I was bereaved of my children, and solitary ; An exile, and an outcast ; who then hath nursed these up ?  
Lo ! I was abandoned, and alone ; these then, where were they ?

22 Thus saith the Lord JEHOVAH : Behold, I will lift up my hand to the nations ; And to the peoples will I exalt my signal ; And they shall bring thy sons in their bosom, And thy daughter shall be borne on their shoulder :

23 And kings shall be thy foster-fathers, And their queens thy nursing-mothers : With their faces to the earth they shall bow down unto thee, And shall lick the dust of thy feet.  
And thou shalt know, that I am JEHOVAH ; And that they, who trust in him, shall not be ashamed.

24 Shall the spoil be taken away from the mighty ? Or shall the prey seized by the terrible be rescued ?

25 Yea, thus saith JEHOVAH ;

Even

Even the prey of the mighty shall be retaken ;  
And the spoil seised by the terrible shall be rescued :

For with those, that contend with thee, I will contend ;

And thy children I will deliver.

26 And I will gorge thine oppressors with their own flesh ;

And with their own blood, as with new wine, will I drench them :

And all flesh shall know,

That I JEHOVAH am thy saviour ;

And that thy redeemer is the Mighty One of Jacob.

### C H A P. L.

1 THUS saith JEHOVAH :

Where is this bill of your mother's divorcement,  
By which I dismissed her ?

Or who is he among my creditors,  
To whom I have sold you ?

Behold, for your iniquities are ye sold ;

And for your transgressions is your mother dismissed.

2 Wherefore came I, and there was no man ?

Called I, and none answered ?

Is then my hand so greatly shortened, that I cannot redeem ?

And have I no power to deliver ?

Behold, at my rebuke I make dry the sea ;

I make the rivers a desert :  
 Their fish is dried up, because there is no water ;  
 And dieth away for thirst.

3 I cloath the heavens with blackness ;  
 And sackcloth I make their covering.

4 THE Lord JEHOVAH hath given me the  
 tongue of the learned ;

That I might know how to speak a seasonable  
 word to the weary.

He wakeneth, morning by morning,

He wakeneth mine ear, to hearken with the at-  
 tention of a learner.

5 The Lord JEHOVAH hath opened mine ear ;  
 And I was not rebellious ;

Neither did I withdraw myself backward.

6 I gave my back to the smiters,

And my cheeks to them, that plucked off the  
 hair :

My face I hid not from shame and spitting.

7 For the Lord JEHOVAH is my helper ;

Therefore I am not ashamed.

Therefore have I set my face as a flint ;

And I know, that I shall not be confounded.

8 He that justifieth me is near at hand :

Who is he that will contend with me ? let us  
 stand forth together :

Who is mine adversary ? let him come on to the  
 contest.

9 Behold, the Lord JEHOVAH is my advocate :  
Who is he that shall condemn me ?  
Lo ! all of them shall wax old as a garment ;  
The moth shall consume them.

10 Who is there among you, that feareth JEHOVAH ?

Let him hearken unto the voice of his servant :  
That walketh in darkness, and hath no light ?  
Let him trust in the name of JEHOVAH ;  
And rest himself on the support of his God.

11 Behold, all ye who kindle a fire ;

Who heap the fuel round about :  
Walk ye in the light of your fire,  
And of the fuel, which ye have kindled.  
This ye shall have at my hand ;  
Ye shall lie down in sorrow.

#### C H A P. LI.

1 HEARKEN unto me, ye that pursue righteousness,

Ye that seek JEHOVAH.

Look unto the rock, from whence ye were hewen ;  
And to the hollow of the cave, whence ye were  
digged.

2 Look unto Abraham your father ;

And unto Sarah, who bore you :

For I called him, being a single person,  
And I blessed him, and I multiplied him.

3 Thus therefore shall JEHOVAH console Sion ;

He shall console all her desolations :

And

And he shall make her wilderness like Eden ;  
 And her desert like the garden of JEHOVAH :  
 Joy and gladness shall be found in her ;  
 Thanksgiving, and the voice of melody.

4 Attend unto me, O ye peoples ;  
 And give ear unto me, O ye nations :  
 For the law from me shall proceed ;  
 And my judgment will I cause to break forth for  
 a light to the peoples.

5 My righteousness is at hand ; my salvation goeth  
 forth ;  
 And mine arm shall dispense judgment to the  
 peoples ;  
 Me the distant lands shall expect ;  
 And to mine arm shall they look with confi-  
 dence.

6 Lift up unto the heavens your eyes ;  
 And look down unto the earth beneath :  
 Verily the heavens shall dissolve, like smoke ;  
 And the earth shall wax old, like a garment ;  
 And its inhabitants shall perish, like the vilest  
 insect :  
 But my salvation shall endure for ever :  
 And my righteousness shall not decay.

7 Harken unto me, ye that know righteousness ;  
 The people, in whose heart is my law :  
 Fear not the reproach of wretched man ;  
 Neither be ye borne down by their revilings ;

8 For the moth shall consume them, like a garment;

And the worm shall eat them, like wool;  
But my righteousness shall endure for ever;  
And my salvation to the age of ages.

9 Awake, awake, clothe thyself with strength,  
O Arm of JEHOVAH!

Awake, as in the days of old, the ancient generations.

Art thou not the same that smote Rahab, that wounded the dragon?

10 Art thou not the same, that dried up the sea, the waters of the great deep?

That made the depths of the sea a path for the redeemed to pass through;

11 Thus shall the ransomed of JEHOVAH return,  
And come to Sion with loud acclamation;  
And everlasting gladness shall crown their heads;  
Joy and gladness shall they obtain,  
And sorrow and sighing shall flee away,

12 I, even I, am he that comforteth you;  
Who art thou, that thou shouldst fear wretched man, that dieth;  
And the son of man, that shall become as the grass?

13 And shouldst forget JEHOVAH thy maker,  
Who stretched out the heavens, and founded the earth;  
And shouldst every day be in continued fear,

Because of the fury of the oppressor,  
As if He were just ready to destroy :  
And where now is the fury of the oppressor ?

14 He marcheth on with speed, who cometh to set  
free the captive ;

That he may not die in the dungeon,  
And that his bread may not fail.

15 For I am JEHOVAH thy God ;  
He, who stilleth at once the sea, though the  
waves thereof roar ;

JEHOVAH God of Hosts is his name.

16 I have put my words in thy mouth ;  
And with the shadow of my hand have I covered  
thee :

To stretch out the heavens, and to lay the foun-  
dations of the earth ;

And to say unto Sion, Thou art my people.

17 Rouse thyself, rouse thyself up ; arise, O Je-  
rusalem ?

Who hast drunken from the hand of JEHOVAH  
the cup of his fury :

The dregs of the cup of trembling, thou hast  
drunken, thou hast wrung them out.

18 There is not one to lead her, of all the sons which  
she hath brought forth ;

Neither is there one to support her by the hand,  
of all the sons which she hath educated.

19 These two things have befallen thee ; who shall  
lament thee ?

Desolation, and destruction ; the famine, and  
the sword ; who shall comfort thee ?

20 Thy sons lie astounded ; they are cast down ;  
At the head of all the streets, like the oryx taken  
in the toils ;

Drenched to the full with the fury of JEHOVAH,  
With the rebuke of thy God.

21 Wherefore hear now this, O thou afflicted  
daughter ;

And thou drunken, but not with wine,

22 Thus saith thy Lord JEHOVAH ;  
And thy God, who avengeth his people :  
Behold, I take from thy hand the cup of trem-  
bling ;

The dregs of the cup of my fury ;

Thou shalt drink of it again no more.

23 But I will put it into the hand of them who op-  
press thee ;

Who say to thee, Bow down thy body, that we  
may go over ;

And thou layedst down thy back, as the ground ;  
And as the street, to them that pass along.

## C H A P. LII.

1 AWAKE, awake ; be clothed with thy strength, O Sion :  
 Clothe thyself with thy glorious garments, O Jerusalem, thou holy city !  
 For no more shall enter into thee the uncircumcised and the polluted.

2 Shake thyself from the dust, ascend thy lofty seat, O Jerusalem :  
 Loose thyself from the bands of thy neck, O captive daughter of Sion !

3 For thus saith JEHOVAH :  
 For nought were ye sold ;  
 And not with money shall ye be ransomed.

4 For thus saith the Lord JEHOVAH :  
 My people went down to Egypt,  
 At the first, to sojourn there :  
 And the Assyrian, at the last, hath oppressed them.

5 And now, what have I more to do, saith JEHOVAH :  
 Seeing that my people is taken away for nought ;  
 And they, that are lords over them, make their boast of it, saith JEHOVAH :  
 And continually every day is my name exposed to contempt.

6 Therefore shall my people know my name in that day :  
 For I am He, JEHOVAH, that promised ; and lo ! here I am !

7 How beautiful appear on the mountains  
The feet of the joyful messenger ; of him, that  
announceth peace !  
Of the joyful messenger of good tidings ; of him  
that announceth salvation !  
Of him, that sayeth unto Sion, Thy God reign-  
eth !

8 All thy watchmen lift up their voice ; they shout  
together :  
For face to face shall they see, when JEHOVAH  
returneth to Sion.

9 Burst forth into joy, shout together, ye ruins  
of Jerusalem !  
For JEHOVAH hath comforted his people ; he  
hath redeemed Israel.

10 JEHOVAH hath made bare his holy arm, in the  
sight of all the nations ;  
And all the ends of the earth have seen the sal-  
vation of our God.

11 Depart, depart ye, go ye out from thence ;  
touch no polluted thing :  
Go ye out from the midst of her ; be ye clean,  
ye that bear the vessels of JEHOVAH !

12 Verily not in haste shall ye go forth ;  
And not by flight shall ye march along :  
For JEHOVAH shall march in your front ;  
And the God of Israel shall bring up your rear.

13 BEHOLD, my servant shall prosper ;  
He shall be raised aloft, and magnified, and very  
highly exalted,

14 As many were astonished at him ;  
(To such a degree was his countenance disfigured, more than that of man ;  
And his form, more than the sons of men ;)

15 So shall he sprinkle many nations :  
Before him shall kings shut their mouths ;  
For what was not before declared to them, they  
shall see,  
And what they had not heard, they shall attentively consider.

## C H A P. LIII.

1 Who hath believed our report ;  
And to whom hath the arm of JEHOVAH been manifested ?

2 For he groweth up in their sight like a tender sucker ;  
And like a root from a thirsty soil :  
He hath no form, nor any beauty, that we should regard him ;  
Nor is his countenance such, that we should desire him.

3 Despised, nor accounted in the number of men ;  
A man of sorrows, and acquainted with grief ;  
As one that hideth his face from us :

He

He was despised; and we esteemed him not.

4 Surely our infirmities he hath borne :  
And our sorrows, he hath carried them :  
Yet we thought him judicially stricken ;  
Smitten of God, and afflicted.

5 But he was wounded for our transgressions ;  
Was smitten for our iniquities :  
The chastisement, by which our peace is effect-  
ed, was laid upon him ;  
And by his bruises we are healed.

6 We all of us like sheep have strayed ;  
We have turned aside, every one to his own  
way ;  
And JEHOVAH hath made to light upon him the  
iniquity of us all.

7 It was exacted, and he was made answerable ;  
and he opened not his mouth :  
As a lamb that is led to the slaughter,  
And as a sheep before her shearers,  
Is dumb ; so he opened not his mouth.

8 By an oppressive judgment he was taken off ;  
And his manner of life who would declare ?  
For he was cut off from the land of the living ;  
For the transgression of my people he was smit-  
ten to death.

9 And his grave was appointed with the wicked ;  
But with the rich man was his tomb.  
Although he had done no wrong,  
Neither was there any guile in his mouth ;

10 Yet

10 Yet it pleased JEHOVAH to crush him with affliction.

If his soul shall make a propitiatory sacrifice,  
He shall see a seed, which shall prolong their days,

And the gracious purpose of JEHOVAH shall prosper in his hands.

11 Of the travail of his soul he shall see [the fruit,] and be satisfied :

By the knowledge of him shall my servant justify many ;

For the punishment of their iniquities he shall bear.

12 Therefore will I distribute to him the many for his portion ;

And the mighty people shall he share for his spoil :

Because he poured his soul out unto death ;

And was numbered with the transgressors :

And he bare the sin of many ;

And made intercession for the transgressors.

## C H A P. L I V.

1 SHOUT for joy, O thou barren, that didst not bear ;

Break forth into joyful shouting, and exult, thou that didst not travail :

For more are the children of the desolate,  
Than of the married woman, saith JEHOVAH.

2 Enlarge the place of thy tent ;

And let the canopy of thy habitation be extended :

Spare not ; lengthen thy cords,  
And firmly fix thy stakes :

3 For on the right hand, and on the left, thou shalt burst forth with increase ;

And thy seed shall inherit the nations ;  
And they shall inhabit the desolate cities.

4 Fear not, for thou shalt not be confounded ;

And blush not, for thou shalt not be brought to reproach :

For thou shalt forget the shame of thy youth ;  
And the reproach of thy widowhood thou shalt remember no more.

5 For thy husband is thy maker ;

JEHOVAH God of Hosts is his name :

And thy redeemer is the Holy One of Israel ;  
The God of the whole earth shall he be called.

6 For as a woman forsaken, and deeply afflicted,  
hath JEHOVAH recalled thee ;

And

And as a wife, wedded in youth, but afterwards  
rejected, saith thy God.

7 In a little anger have I forsaken thee ;  
But with great mercies will I receive thee again :

8 In a short wrath I hid my face for a moment  
from thee ;  
But with everlasting kindness will I have mercy  
on thee ;  
Saith thy redeemer JEHOVAH.

9 The same will I do now, as in the days of Noah,  
when I sware,  
That the waters of Noah should no more pass  
over the earth :  
So have I sworn, that I will not be wroth with  
thee, nor rebuke thee.

10 For the mountains shall be removed ;  
And the hills shall be overthrown :  
But my kindness from thee shall not be remov-  
ed ;  
And the covenant of my peace shall not be over-  
thrown :  
Saith JEHOVAH, who beareth towards thee the  
most tender affection.

11 O thou afflicted, beaten with the storm, de-  
stitute of consolation !  
Behold I lay thy stones in cement of vermillion,  
And thy foundations with sapphires :

12 And I will make of rubies thy battlements ;  
And thy gates of carbuncles ;

And

And the whole circuit of thy walls shall be of precious stones.

13 And all thy children shall be taught by JEHOVAH ;

And great shall be the prosperity of thy children.

14 In righteousness shalt thou be established :

Be thou far from oppression ; yea thou shalt not fear it ;

And from terror ; for it shall not approach thee.

15 Behold, they shall be leagued together, but not by my command ;

Whosoever is leagued against thee, shall come over to thy side.

16 Behold, I have created the smith,

Who bloweth up the coals into a fire,

And produceth instruments according to his work ;

And I have created the destroyer to lay waste.

17 Whatever weapon is formed against thee, it shall not prosper ;

And against every tongue, that contendeth with thee, thou shalt obtain thy cause.

This is the heritage of JEHOVAH's servants,

And their justification from me, saith JEHOVAH.

## C H A P. L V.

1 HO ! every one that thirsteth, come ye to the waters !

And that hath no silver, come ye, buy, and eat ;  
Yea, come, buy ye without silver ;  
And without price, wine and milk.

2 Wherefore do ye weigh out your silver for that which is no bread ?

And your riches, for that which will not satisfy ?  
Attend, and hearken unto me ; and eat that which is truly good ;

And your soul shall feast itself with the richest delicacies.

3 Incline your ear, and come unto me ;

Attend, and your soul shall live :

And I will make with you an everlasting covenant ;

I will give you the gracious promises made to David, which never shall fail.

4 Behold, for a witness to the peoples I have given him ;

A leader, and a lawgiver to the nations.

5 Behold, the nation, whom thou knewest not, thou shalt call ;

And the nation, who knew not thee, shall run unto thee,

For the sake of JEHOVAH thy God ;

And

And for the Holy One of Israel, for he hath glorified thee.

- 6 Seek ye JEHOVAH, while he may be found ;  
Call ye upon him, while he is near at hand :
- 7 Let the wicked forsake his way,  
And the unrighteous man his thoughts :  
And let him return unto JEHOVAH, for he will receive him with compassion ;  
And unto our God ; for he aboundeth in forgiveness.
- 8 For my thoughts are not your thoughts ;  
Neither are your ways my ways, saith JEHOVAH.
- 9 For as the heavens are higher than the earth ;  
So are my ways higher than your ways,  
And my thoughts than your thoughts.
- 10 Verily, like as the rain descendeth,  
And the snow from the heavens ;  
And thither it doth not return :  
But moisteneth the earth,  
And maketh it generate, and put forth its increase ;  
That it may give seed to the sower, and bread to the eater :
- 11 So shall be the word, which goeth forth from my mouth ;  
It shall not return unto me fruitless ;  
But it shall effect, what I have willed ;  
And make the purpose succeed, for which I have sent it.

12 Surely with joy shall ye go forth,  
 And with peace shall ye be led onward :  
 The mountains and the hills shall burst forth be-  
 fore you into song ;  
 And all the trees of the field shall clap their  
 hands.

13 Instead of the thorny bushes shall grow up the  
 fir-tree ;  
 And instead of the bramble shall grow up the  
 myrtle :  
 And it shall be unto JEHOVAH for a memorial ;  
 For a perpetual sign, which shall not be abo-  
 lished.

## C H A P. LVI.

1    THUS saith JEHOVAH :  
 Keep ye judgment, and practice righteousness ;  
 For my salvation is near, just ready to come ;  
 And my righteousness, to be revealed.

2    Blessed is the mortal, that doeth this ;  
 And the son of man that holdeth it fast ;  
 That keepeth the sabbath, and profaneth it not ;  
 And restraineth his hand, from doing evil.

3    And let not the son of the stranger speak,  
 That cleaveth unto JEHOVAH, saying :  
 JEHOVAH hath utterly separated me from his  
 people.  
 Neither let the eunuch say :

Be-

Behold, I am a dry tree.

4 For thus saith JEHOVAH to the eunuchs :  
Whoever of them shall have kept my sabbaths,  
And shall have chosen that in which I delight,  
And shall have stedfastly maintained my covenant ;

5 To them I will give in my house,  
And within my walls, a memorial and a name,  
Better than that of sons and daughters :  
An everlasting name will I give them,  
Which shall never be cut off.

6 And the sons of the stranger, who cleave unto  
JEHOVAH ;  
To minister unto him, and to love the name of  
JEHOVAH,  
And to become his servants :  
Every one that keepeth the sabbath, and profaneth it not ;  
And that stedfastly maintaineth my covenant :

7 Them will I bring unto my holy mountain ;  
And I will make them rejoice in my house of  
prayer :  
Their burnt-offerings and their sacrifices shall be  
accepted on mine altar ;  
For my house shall be called, The house of prayer  
for all the peoples.

8 Thus saith the Lord JEHOVAH,  
Who gathereth together the outcasts of Israel :  
Yet will I gather others unto him, beside those  
that are already gathered.

9 O ALL ye beasts of the field, come away ;  
 Come to devour, O all ye beasts of the forest !

10 His watchmen are blind, all of them ; they  
 are ignorant ;  
 They are all of them dumb dogs, they cannot  
 bark :  
 Dreamers, sluggards, loving to slumber.

11 Yea these dogs are of untamed appetite ;  
 They know not to be satisfied.  
 And the shepherds themselves cannot understand ;  
 They all of them turn aside to their own way ;  
 Each to his own lucre, from the highest to the  
 lowest.

12 Come on, let us provide wine ;  
 And let us swill strong drink :  
 And as to-day, so shall be the cheer of to-mor-  
 row ;  
 Great, even far more abundant.

## C H A P. LVII.

1 THE righteous man perisheth, and no one  
 considereth ;  
 And pious men are taken away, and no one un-  
 derstandeth ;  
 That the righteous man is taken away, because  
 of the evil.

2 He shall go in peace : he shall rest in his bed ;  
 Even

Even the perfect man ; he that walketh in the strait path.

3 But ye, draw ye near hither, O ye sons of the sorceress ;

Ye seed of the adulterer, and of the harlot !

4 Of whom do you make your sport ?

At whom do ye widen the mouth, and loll the tongue ?

Are ye not apostate children, a false seed ?

5 Burning with the lust of idols under every green tree ;

Slaying the children in the vallies, under the clefts of the rocks ?

6 Among the smooth stones of the valley is thy portion ;

These, these are thy lot :

Even to these hast thou poured out thy libation,  
Hast thou presented thine offering.

Can I see these things with acquiescence ?

7 Upon a high and lofty mountain hast thou set thy bed :

Even thither hast thou gone up to offer sacrifice.

8 Behind the door and the door-posts hast thou set thy memorial :

Thou hast departed from me, and art gone up ;  
thou hast enlarged thy bed ;

And thou hast made a covenant with them :

Thou hast loved their bed ; thou hast provided a place for it.

9 And

9 And thou hast visited the king with a present of oil ;  
And hast multiplied thy precious ointments :  
And thou hast sent thine ambassadors afar ;  
And hast debased thyself even unto Hades.

10 In the length of thy journeys thou hast wearied thyself :  
Thou hast said, There is no hope :  
Thou hast found the support of thy life by thy labour ;  
Therefore thou hast not utterly fainted.

11 And of whom hast thou been so anxiously afraid, that thou shouldst thus deal falsely ?  
And hast not remembered me, nor revolved it in my mind ?  
Is it not because I was silent, and winked ; and thou fearest me not ?

12 But I will declare my righteousness ;  
And thy deeds shall not avail thee.

13 When thou criest, let thine associates deliver thee :  
But the wind shall bear them away ; a breath shall take them off.  
But he that trusteth in me shall inherit the land,  
And shall possess my holy mountain.

14 Then will I say : Cast up, cast up the caussey ;  
make clear the way ;  
Remove every obstruction from the road of my people.

15 For thus saith JEHOVAH, the high, and the lofty ;  
Inhabiting eternity ; and whose name is the Holy  
One ;  
The high and the holy place will I inhabit ;  
And with the contrite, and humble of spirit :  
To revive the spirit of the humble ;  
And to give life to the heart of the contrite.

16 For I will not alway contend ;  
Neither for ever will I be wroth :  
For the spirit from before me would be over-  
whelmed ;  
And the living souls, which I have made.

17 Because of his iniquity for a short time I was  
wroth :  
And I smote him ; hiding my face in mine anger.  
And he departed, turning back in the way of  
his own heart.

18 I have seen his ways ; and I will heal him, and  
will be his guide ;  
And I will restore comforts, to him, and to his  
mourners.

19 I create the fruit of the lips :  
Peace, peace, to him that is near,  
And to him that is afar off, saith JEHOVAH ; and  
I will heal him.

20 But the wicked are like the troubled sea ;  
For it never can be at rest ;  
But its waters work up filth and mire.

21 There is no peace, saith my God, to the wicked.

## C H A P. LVIII.

- 1 CRY aloud ; spare not :  
Like a trumpet lift up thy voice :  
And declare unto my people their transgression ;  
And to the House of Jacob their sin.
- 2 Yet me day after day they seek ;  
And to know my ways they take delight :  
As a nation that doeth righteousness,  
And hath not forsaken the ordinance of their  
God.  
They continually inquire of me concerning the  
ordinances of righteousness ;  
They take delight to draw nigh unto God.
- 3 Wherefore have we fasted, and thou seest not ?  
Have we afflicted our souls, and thou dost not  
regard ?  
Behold, in the day of your fasting, ye enjoy your  
pleasure ;  
And all your demands of labour ye rigorously  
exact.
- 4 Behold, ye fast for strife and contention :  
And to smite with the fist the poor.  
Wherefore fast ye unto me in this manner ;  
To make your voice to be heard on high ;
- 5 Is such then the fast, which I choose ;  
That a man should afflict his soul for a day ?  
Is it, that he should bow down his head like a  
bulrush ;

And

And spread sackcloth and ashes for his couch ?  
Shall this be called a fast,  
And a day acceptable to JEHOVAH ?

6 Is not this the fast, which I choose ?  
To dissolve the bands of wickedness ;  
To loosen the oppressive burthens ;  
To deliver those that are crushed by violence ;  
And that ye should break asunder every yoke ?

7 Is it not to distribute thy bread to the hungry ;  
And to bring the wandering poor into thy house ?  
When thou seest the naked, that thou clothe  
him :  
And that thou hide not thyself from thine own  
flesh ?

8 Then shall thy light break forth like the morn-  
ing ;  
And thy wounds shall speedily be healed over :  
And thy righteousness shall go before thee ;  
And the glory of JEHOVAH shall bring up thy  
rear.

9 Then shalt thou call, and JEHOVAH shall an-  
swer ;  
Thou shalt cry, and he shall say, Lo I am here !  
If thou remove from the midst of thee the yoke ;  
The pointing of the finger, and the injurious  
speech.

10 If thou bring forth thy bread to the hungry,  
And satisfy the afflicted soul ;  
Then shall thy light rise in obscurity,  
And thy darkness shall be as the noon-day.

11 And

11 And JEHOVAH shall lead thee continually,  
And satisfy thy soul in the severest drought ;  
And he shall renew thy strength :  
And thou shalt be like a well-watered garden,  
and like a flowing spring,  
Whose waters shall never fail.

12 And they that spring from thee shall build the  
ancient ruins ;  
The foundations of old times shall they raise up :  
And thou shalt be called the repairer of the bro-  
ken mound ;  
The restorer of paths to be frequented by inha-  
bitants.

13 If thou restrain thy foot from the sabbath ;  
From doing thy pleasure on my holy Day :  
And shalt call the sabbath, a delight ;  
And the holy Feast of JEHOVAH, honourable :  
And shalt honour it, by refraining from thy pur-  
pose ;  
From pursuing thy pleasure, and from speaking  
vain words :

14 Then shalt thou delight thyself in JEHOVAH ;  
And I will make thee ride on the high places of  
the earth :  
And I will feed thee on the inheritance of Jacob  
thy father :  
For the mouth of JEHOVAH hath spoken it.

## C H A P. LIX.

- 1 BEHOLD, the hand of JEHOVAH is not contracted, so that he cannot save ;  
Neither is his ear grown dull, so that he cannot hear.
- 2 But your iniquities have made a separation,  
Between you and your God ;  
And your sins have hidden  
His face from you, that he doth not hear.
- 3 For your hands are polluted with blood,  
And your fingers with iniquity ;  
Your lips speak falsehood,  
And your tongue muttereth wickedness.
- 4 No one preferreth his suit in justice,  
And no one pleadeth in truth :  
Trusting in vanity, and speaking lies ;  
Conceiving mischief, and bringing forth iniquity.
- 5 They hatch the eggs of the basilisk,  
And weave the web of the spider :  
He that eateth of their eggs dieth ;  
And when it is crushed, a viper breaketh forth.
- 6 Of their webs no garment shall be made ;  
Neither shall they cover themselves with their works :  
Their works are works of iniquity,  
And the deed of violence is in their hands.

7 Their

7 Their feet run swiftly to evil,  
And they hasten to shed innocent blood :  
Their devices are devices of iniquity ;  
Destruction and calamity is in their paths.

8 The way of peace they know not ;  
Neither is there any judgment in their tracks :  
They have made to themselves crooked paths ;  
Whoever goeth in them, knoweth not peace.

9 Therefore is judgment far distant from us ;  
Neither doth justice overtake us :  
We look for light, but behold darkness ;  
For brightness, but we walk in obscurity.

10 We grope for the wall, like the blind ;  
And we wander, as those that are deprived of  
sight :  
We stumble at mid-day, as in the twilight ;  
In the midst of delicacies, as among the dead.

11 We groan all of us, like the bears ;  
And like the doves, we make a continued  
moan.  
We look for judgment, and there is none ;  
For salvation, and it is far distant from us.

12 For our transgressions are multiplied before thee ;  
And our sins bring an accusation against us :  
For our transgressions cleave fast unto us ;  
And our iniquities we acknowledge.

13 By rebelling, and lying, against JEHOVAH ;  
And by turning backward from following our  
God :

By

By speaking injury, and conceiving revolt ;  
And by meditating from the heart lying words.

14 And judgment is turned away backwards ;  
And justice standeth aloof :  
For truth hath stumbled in the open street :  
And rectitude hath not been able to enter.

15 And truth is utterly lost ;  
And he that shunneth evil, exposeth himself  
to be plundered :  
And JEHOVAH saw it,  
And it displeased him, that there was no judg-  
ment.

16 And he saw, that there was no man ;  
And he wondered, that there was no one to in-  
terpose :  
Then his own arm wrought salvation for him ;  
And his righteousness, it supported him.

17 And he put on righteousness, as a breast-plate ;  
And the helmet of salvation was on his head :  
And he put on the garments of vengeance for his  
clothing ;  
And he clad himself with zeal, as with a  
mantle.

18 He is mighty to recompence ;  
He that is mighty to recompence will requite :  
Wrath to his adversaries, recompence to his ene-  
mies ;  
To the distant coasts a recompence will he re-  
quite.

19 And

19 And they from the West shall revere the name  
of JEHOVAH ;

And they from the rising of the sun, his glory ;  
When he shall come, like a river straitened in  
his course,

Which a strong wind driveth along.

20 And the Redeemer shall come to Sion ;

And shall turn away iniquity from Jacob ; saith  
JEHOVAH.

21 And this is the covenant, which I make with  
them ; saith JEHOVAH :

My spirit, which is upon thee,

And my words, which I have put in thy mouth ;  
They shall not depart from thy mouth,

Nor from the mouth of thy seed,

Nor from the mouth of thy seed's seed, saith  
JEHOVAH ;

From this time forth for ever.

## C H A P. LX.

- 1 ARISE, be thou enlightened ; for thy light is come ;  
And the glory of JEHOVAH is risen upon thee.
- 2 For behold, darkness shall cover the earth ;  
And a thick vapour the nations :  
But upon thee shall JEHOVAH arise ;  
And his glory upon thee shall be conspicuous.
- 3 And the nations shall walk in thy light ;  
And kings in the brightness of thy sun-rising.
- 4 Lift up thine eyes round about, and see ;  
All of them are gathered together, they come unto thee :  
Thy sons shall come from afar ;  
And thy daughters shall be carried at the side.
- 5 Then shalt thou fear, and overflow with joy ;  
And thy heart shall be ruffled, and dilated ;  
When the riches of the sea shall be poured in upon thee ;  
When the wealth of the nations shall come unto thee.
- 6 An inundation of camels shall cover thee ;  
The dromedaries of Midian and Ephah ;  
All of them from Saba shall come :  
Gold and frankincense shall they bear ;  
And the praise of JEHOVAH shall they joyfully proclaim.

7 All the flocks of Kedar shall be gathered unto thee ;  
Unto thee shall the rams of Nebaioth minister :  
They shall ascend with acceptance on mine altar ;  
And my beauteous house I will yet beautify.

8 Who are these, that fly like a cloud ?  
And like doves upon the wing ?

9 Verily the distant coasts shall await me ;  
And the ships of Tarshish among the first :  
To bring thy sons from afar ;  
Their silver and their gold with them :  
Because of the name of JEHOVAH thy God ;  
And of the Holy One of Israel ; for he hath glorified thee.

10 And the sons of the stranger shall build up thy walls ;  
And their kings shall minister unto thee :  
For in my wrath I smote thee ;  
But in my favour I will embrace thee with the most tender affection.

11 And thy gates shall be open continually ;  
By day, or by night, they shall not be shut :  
To bring unto thee the wealth of the nations ;  
And that their kings may come pompously attended.

12 For that nation, and that kingdom,  
Which will not serve thee, shall perish ;  
Yea, those nations shall be utterly desolated.

13 The glory of Lebanon shall come unto thee ;  
The fir-tree, the pine, and the box together :

To

To adorn the place of my sanctuary ;  
And that I may glorify the place, whereon I rest  
my feet.

14 And the sons of thine oppressors shall come  
bending before thee ;

And all, that scornfully rejected thee, shall do  
obeisance to the soles of thy feet :

And they shall call thee, The City of JEHOVAH ;  
The Sion of the Holy One of Israel.

15 Instead of thy being forsaken,  
And hated, so that no one passed through thee ;  
I will make thee an everlasting boast ;  
A subject of joy for perpetual generations.

16 And thou shalt suck the milk of nations ;  
Even at the breast of kings shalt thou be fostered :  
And thou shalt know, that I JEHOVAH am thy  
saviour ;

And that thy redeemer is the Mighty One of Ja-  
cob.

17 Instead of brass, I will bring gold ;  
And instead of iron, I will bring silver :  
And instead of wood, brass ;  
And instead of stones, iron.

And I will make thine inspectors peace ;  
And thine exactors, righteousness.

18 Violence shall no more be heard in thy land ;  
Destruction and calamity, in thy borders :  
But thou shalt call thy walls salvation ;

And thy gates, praise.

19 No longer shalt thou have the sun for light by day;

Nor by night shall the brightness of the moon enlighten thee:

For JEHOVAH shall be to thee an everlasting light,

And thy God shall be thy glory.

20 Thy sun shall no more go down;

Neither shall thy moon wane:

For JEHOVAH shall be thine everlasting light;  
And the days of thy mourning shall be ended.

21 And thy people shall be all righteous;

For ever shall they possess the land:

The cion of my planting, the work of my hands,  
that I may be glorified.

22 The little one shall become a thousand;

And the small one a strong nation:

I JEHOVAH in due time will hasten it.

## C H A P. LXI.

- 1 THE spirit of JEHOVAH is upon me,  
Because JEHOVAH hath anointed me.  
To publish glad tidings to the meek hath he sent  
me ;  
To bind up the broken-hearted ;  
To proclaim to the captives freedom ;  
And to the bounden, perfect liberty :
- 2 To proclaim the year of acceptance with JEHO-  
VAH ;  
And the day of vengeance of our God.  
To comfort all those that mourn ;
- 3 To impart [gladness] to the mourners of Sion :  
To give them a beautiful crown, instead of ashes :  
The oil of gladness, instead of sorrow ;  
The cloathing of praise, instead of the spirit of  
heaviness.  
That they may be called trees approved ;  
The plantation of JEHOVAH for his glory.
- 4 And they that spring from thee shall build up the  
ruins of old times ;  
They shall restore the ancient desolations :  
They shall repair the cities laid waste ;  
The desolations of continued ages.
- 5 And strangers shall stand up and feed your  
flocks ;

And

And the sons of the alien shall be your husband-men and vine-dressers.

6 But ye shall be called the priests of JEHOVAH ;  
The ministers of our God, shall be your title.

The riches of the nations shall ye eat ;

And in their glory shall ye make your boast.

7 Instead of your shame, ye shall receive a double inheritance ;

And of your ignominy, ye shall rejoice in their portion :

For in their land a double share shall ye inherit ;

And everlasting gladness shall ye possess.

8 For I am JEHOVAH, who love judgment ;

Who hate rapine and iniquity :

And I will give them the reward of their work with faithfulness ;

And an everlasting covenant will I make with them :

9 And their seed shall be illustrious among the nations ;

And their offspring, in the midst of the peoples.

All they that see them shall acknowledge them,

That they are a seed, which JEHOVAH hath blessed.

10 I will greatly rejoice in JEHOVAH ;

My soul shall exult in my God.

For he hath clothed me with the garments of salvation.

He hath covered me with the mantle of righteousness :

As the bridegroom decketh himself with a priestly crown ;

And as the bride adorneth herself with her costly jewels.

11 Surely, as the earth pusheth forth her tender shoots ;

And as a garden maketh her seed to germinate :  
So shall the Lord JEHOVAH cause righteousness to spring forth ;

And praise, in the presence of all the nations.

## C H A P. LXII.

1 FOR Sion's sake I will not keep silence ;  
And for the sake of Jerusalem I will not rest :  
Until her righteousness break forth as a strong light ;  
And her salvation, like a blazing torch.

2 And the nation shall see thy righteousness ;  
And all the kings, thy glory :  
And thou shalt be called by a new name,  
Which the mouth of JEHOVAH shall fix upon thee.

3 And thou shalt be a beautiful crown in the hand of JEHOVAH ;  
And a royal diadem in the grasp of thy God.

4 No more shall it be said unto thee, Thou forsaken !

Neither to thy land shall it be said any more,  
Thou desolate !

But thou shalt be called, The object of my delight ;

And thy land, The wedded matron :

For JEHOVAH shall delight in thee ;

And thy land shall be joined in marriage.

5 For as a young man weddeth a virgin,

So shall thy restorer wed thee :

And as the bridegroom rejoiceth in his bride,

So shall thy God rejoice in thee.

6 Upon thy walls, O Jerusalem,

Have I set watchmen all the day ;

And all the night long they shall not keep silence.

O ye, that proclaim the name of JEHOVAH !

7 Keep not silence yourselves, nor let him rest in silence ;

Until he establish, and until he render,

Jerusalem a praise in the earth.

8 JEHOVAH hath sworn by his right hand, and by his powerful arm :

I will no more give thy corn for food to thine enemies ;

Nor shall the sons of the stranger drink thy must, for which thou hast laboured ;

9 But they that reap the harvest, shall eat it, and  
praise JEHOVAH ;

And they, that gather the vintage, shall drink it  
in my sacred courts.

10 Pass ye, pass through the gates ; prepare the  
way for the people !

Cast ye up, cast up the caussey ; clear it from  
the stones !

Lift up on high a standard to the nations !

11 Behold, JEHOVAH hath thus proclaimed to the  
end of the earth :

Say ye to the daughter of Sion, Lo thy saviour  
cometh !

Lo ! his reward is with him, and the recompense  
of his work before him.

And they shall be called, the holy people, the  
redeemed of JEHOVAH :

12 And thou shalt be called, The much desired,  
The city unforsaken.

## C H A P. LXIII.

1 CHO. WHO is this, that cometh from Edom ?

With garments deeply dyed from Botsra ?

This, that is magnificent in his apparel ;

Marching on in the greatness of his strength ?

MES. I, who publish righteousness, and am mighty to save.

2 CHO. Wherefore is thine apparel red ?

And thy garments, as of one that treadeth the wine-vat ?.

3 MES. I have trodden the vat alone ;

And of the peoples there was not a man with me.

And I trod them in mine anger ;

And I trampled them in mine indignation :

And their life-blood was sprinkled upon my garments ;

And I have stained all mine apparel.

4 For the day of vengeance was in my heart ;

And the year of my redeemed was come.

5 And I looked, and there was no one to help ;

And I was astonished, that there was no one to uphold :

Therefore mine own arm wrought salvation for me,

And

And mine indignation itself sustained me.  
6 And I trod down the peoples in mine anger ;  
And I crushed them in mine indignation ;  
And I spilled their life-blood on the ground.

7 THE mercies of JEHOVAH will I record, the  
praise of JEHOVAH ;

According to all that JEHOVAH hath bestowed  
upon us :

And the greatness of his goodness to the house  
of Israel ;

Which he hath bestowed upon them, through his  
tenderness and great kindness.

8 For he said : Surely they are my people, chil-  
dren that will not prove false ;

And he became their saviour in all their distress.

9 It was not an envoy, nor an angel of his presence,  
that saved them :

Through his love, and his indulgence, He him-  
self redeemed them :

And he took them up, and he bare them, all  
the days of old.

10 But they rebelled, and grieved his holy spirit ;  
So that he became their enemy ; and he fought  
against them.

11 And he remembered the days of old, Moses his  
servant ;

How

How he brought them up from the sea, with the shepherd of his flock ;  
How he placed in his breast his holy spirit :  
12 Making his glorious arm to attend Moses on his right hand in his march ;  
Cleaving the waters before them, to make himself a name everlasting ;  
13 Leading them through the abyss, like a courser in the plain, without obstacle.  
14 As the herd descendeth to the valley, the spirit of JEHOVAH conducted them :  
So didst thou lead thy people, to make thyself a name illustrious.  
15 Look down from heaven, and see, from thy holy and glorious dwelling :  
Where is thy zeal, and thy mighty power ;  
The yearning of thy bowels, and thy tender affections ? are they restrained from us ?  
16 Verily, Thou art our Father ; for Abraham knoweth us not,  
And Israel doth not acknowledge us.  
Thou, O JEHOVAH, art our Father :  
O deliver us for the sake of thy name !  
17 Wherefore, O JEHOVAH, dost thou suffer us to err from thy ways ?  
To harden our hearts from the fear of thee ?  
Return, for the sake of thy servants ;  
For the sake of the tribes of thine inheritance.  
18 It is little, that they have taken possession of thy holy mountain ;

That

That our enemies have trodden down thy sanc-  
tuary :

19 We have long been as those, whom thou hast  
not ruled ;  
Who have not been called by thy name.

### CHAP. LXIV.

1 O ! thou that wouldest rend the heavens, that  
thou wouldest descend ;

That the mountains might flow down at thy pre-  
sence !

2 As the fire kindleth the dry fuel ;  
As the fire causeth the waters to boil :  
To make known thy name to thine enemies ;  
That the nations might tremble at thy presence.

3 When thou didst wonderful things, which we  
expected not ;  
Thou didst descend ; at thy presence the moun-  
tains flowed down.

4 For never have men heard, nor perceived by the  
ear ;  
Nor hath eye seen, a God beside thee,  
Who doeth such things for those that trust in him.

5 Thou meetest with joy those, who work righte-  
ousness ;  
Who in thy ways remember thee :  
Lo ! Thou art angry ; for we have sinned :  
Because of our deeds ; for we have been rebel-  
lious.

6 And we are all of us as a polluted thing ;

And

And like a rejected garment are all our righteous  
deeds :

And we are withered away, like a leaf, all of us ;  
And our sins, like the wind, have borne us away.

7 There is no one, that invoketh thy name ;  
That rouseth himself up to lay hold on thee :  
Therefore thou hast hidden thy face from us ;  
And hast delivered us up into the hand of our  
iniquities.

8 But Thou, O JEHOVAH, Thou art our Father ;  
We are the clay, and Thou hast formed us :  
We are all of us the work of thy hands.

9 Be not wroth, O JEHOVAH, to the uttermost ;  
Nor for ever remember iniquity.  
Behold, look upon us, we beseech thee ; we are  
all thy people.

10 Thy holy cities are become a wilderness ;  
Sion is become a wilderness ; Jerusalem is deso-  
late.

11 Our holy and glorious Temple,  
Wherein our fathers praised thee,  
Is utterly burnt up with fire ;  
And all the objects of our desire are become a  
devastation.

12 Wilt thou contain thyself at these things, O JE-  
HOVAH ?  
Wilt thou keep silence, and still grievously af-  
flict us ?

## C H A P. LXV.

1 I AM made known to those, that asked not  
for me ;

I am found of those, that sought me not :

I have said : Behold me, here I am,  
To the nation, which never invoked my name :

2 I havé stretched out my hands all the day to a  
rebellious people,

Who walk in an evil way, after their own de-  
vices.

3 A people, who provoke me to my face conti-  
nually ;

Sacrificing in the gardens, and burning incense  
on the tiles :

4 Who dwell in the sepulchres, and lodge in the  
caverns ;

Who eat the flesh of the swine ;

And the broth of abominable meats is in their  
vessels.

5 Who say : Keep to thyself ; come not near me ;  
for I am holier than thou.

These kindle a smoke in my nostrils, a fire burn-  
ing all the day long.

6 Behold, this is recorded in writing before me :  
I will not keep silence, but will certainly requite ;

7 I will requite into their bosom their iniquities ;  
And the iniquities of their fathers together, saith  
JEHOVAH.

Who

Who burnt incense on the mountains, and dis-  
honoured me upon the hills :  
Yea I will pour into their bosom the full mea-  
sure of their former deeds.

■ Thus saith JEHOVAH :

As when one findeth a good grape in the cluster ;  
And sayeth : Destroy it not ; for a blessing is in  
it :

So will I do for the sake of my servants ; I will  
not destroy the whole.

9 So will I bring forth from Jacob a seed ;  
And from Judah an inheritor of my mountain :  
And my chosen shall inherit the land ,  
And my servants shall dwell there.

10 And Sharon shall be a fold for the flock ,  
And the valley of Achor a resting for the herd ;  
For my people, who have sought after me.

11 But ye, who have deserted JEHOVAH ;  
And have forgotten my holy mountain :  
Who set in order a table for Gad ;  
And fill out a libation to Meni :

12 You will I number out to the sword ;  
And all of you shall bow down to the slaughter :  
Because I called, and ye answered not ;  
I spake, and ye would not hear :  
But ye did that, which is evil in my sight ;  
And that, in which I delighted not, ye chose.

13 Where-

13 Wherefore thus saith the Lord JEHOVAH :  
Behold, my servants shall eat, but ye shall be  
famished ;  
Behold, my servants shall drink, but ye shall be  
thirsty ;  
Behold, my servants shall rejoice; but ye shall  
be confounded :  
14 Behold, my servants shall sing aloud, for glad-  
ness of heart ;  
But ye shall cry aloud, for grief of heart ;  
And in the anguish of a broken spirit shall ye  
howl.  
15 And ye shall leave your name for a curse to my  
chosen :  
And the Lord JEHOVAH shall slay you ;  
And his servants shall he call by another name.  
16 Whoso blesseth himself upon the earth,  
Shall bless himself in the God of truth :  
And whoso sweareth upon the earth,  
Shall swear by the God of truth.  
Because the former provocations are forgotten ;  
And because they are hidden from mine eyes.  
17 For behold, I create new heavens, and a new  
earth ;  
And the former ones shall not be remembred,  
Neither shall they be brought to mind any more.  
18 But ye shall rejoice and exult in the age to come,  
which I create :  
For lo ! I create Jerusalem a subject of joy, and  
her people of gladness ;

19 And I will exult in Jerusalem, and rejoice in my people.  
And there shall not be heard any more therein, The voice of weeping, and the voice of a distressful cry.

20 No more shall be there an infant shortlived ; Nor an old man who hath not fulfilled his days : For he, that dieth at an hundred years, shall die a boy ; And the sinner that dieth at an hundred years, shall be deemed accursed.

21 And they shall build houses, and shall inhabit them ; And they shall plant vineyards, and shall eat the fruit thereof.

22 They shall not build, and another inhabit ; They shall not plant, and another eat : For as the days of a tree, shall be the days of my people ; And they shall wear out the works of their own hands.

23 My chosen shall not labour in vain ; Neither shall they generate a shortlived race : For they shall be a seed blessed of JEHOVAH ; They, and their offspring with them.

24 And it shall be, that before they call, I will answer ; They shall be yet speaking, and I shall have heard.

25 The wolf and the lamb shall feed together :

And

And the lion shall eat straw like the ox :  
But as for the serpent, dust shall be his food.  
They shall not hurt, neither shall they destroy,  
In all my holy mountain, saith JEHOVAH.

## C H A P. LXVI.

- 1 THUS saith JEHOVAH :  
The heavens are my throne ; and the earth is my  
footstool :  
Where is this house, which ye build for me ?  
And where is this place of my rest ?
- 2 For all these things my hand hath made ;  
And all these things are mine, saith JEHOVAH.  
But such a one will I regard, even him that is  
humble,  
And of a contrite spirit, and that revereth my  
word.
- 3 He that slayeth an ox, killeth a man ;  
That sacrificeth a lamb, beheadeth a dog ;  
That maketh an oblation, [offereth] swine'sblood ;  
That burneth incense, blesseth an idol :  
Yea, they themselves have chosen their own ways ;  
And in their abominations their soul delighteth.
- 4 I will also choose their calamities ;  
And what they dread, I will bring upon them ;  
Because I called, and no one answered ;  
I spake, and they would not hear :  
And they have done, what is evil in my sight ;

And that, in which I delighted not, they have chosen.

5 Hear ye the word of JEHOVAH, ye that revere his word :

Say ye to your brethren, that hate you ;  
And that thrust you out, for my name's sake :  
JEHOVAH will be glorified, and he will appear :  
To your joy [will he appear] and they shall be confounded.

6 A voice of tumult from the City ! a voice from the Temple !

The voice of JEHOVAH ! rendering recompence to his enemies.

7 Before she was in travail, she brought forth ;  
Before her pangs came, she was delivered of a male.

8 Who hath heard such a thing ? and who hath seen the like of these things ?

Is a country brought forth in one day ?

Is a nation born in an instant ?

For no sooner was Sion in travail, than she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth ? saith JEHOVAH :

Shall I, who beget, restrain the birth ? saith thy God.

10 Rejoice with Jerusalem, and exult on her account, all ye that love her;

Be exceedingly joyful with her, all ye that mourn over her:

11 That ye may suck, and be satisfied, from the breast of her consolations;

That ye may draw forth the delicious nourishment, from her abundant stores.

12 For thus saith JEHOVAH:

Behold, I spread over her prosperity, like the great River;

And like the overflowing Stream the wealth of the nations:

And ye shall suck at the breast;

Ye shall be carried at the side;

And on the knees shall ye be dandled.

13 As one, whom his mother comforteth,

So will I comfort you:

And in Jerusalem shall ye receive consolation.

14 And ye shall see it, and your heart shall rejoice;

And your bones shall flourish, like the green herb:

And the hand of JEHOVAH shall be manifested to his servants;

And he will be moved with indignation against his enemies.

15 For, behold! JEHOVAH shall come, as a fire;

And his chariot, as a whirlwind:

To breathe forth his anger in a burning heat,

And

And his rebuke in flames of fire.

16 For by fire shall JEHOVAH execute judgment;

And by his sword upon all flesh ;

And many shall be the slain of JEHOVAH.

17 They who sanctify themselves, and purify themselves,

In the gardens, after the rites of Achad ;

In the midst of those, who eat swine's flesh,

And the abomination, and the field-mouse ;

Together shall they perish, saith JEHOVAH.

18 For I know their deeds, and their devices :

And I come to gather all the nations and tongues together ;

And they shall come, and shall see my glory.

19 And I will impart to them a sign ;

And of those that escape I will send to the nations :

To Tarshish, Phul, and Lud, who draw the bow ;

Tubal, and Javan, the far distant coasts :

To those, who never heard my name ;

And who never saw my glory ;

And they shall declare my glory among the nations.

20 And they shall bring all your brethren,

From all the nations, for an oblation to JEHOVAH ;

On horses, and in litters, and in cunues ;

On mules, and on dromedaries ;

To my holy mountain Jerusalem, saith JEHOVAH.

Like

Like as the sons of Israel brought the oblation,  
In pure vessels to the house of JEHOVAH.

21 And of them will I also take,  
For Priests, and for Levites, saith JEHOVAH.

22 For like as the new heavens,  
And the new earth, which I make,  
Stand continually before me, saith JEHOVAH ;  
So shall continue your seed, and your name.

23 And it shall be, from new moon to new moon,  
And from sabbath to sabbath ;  
All flesh shall come to worship before me, saith  
JEHOVAH.

24 And they shall go forth, and shall see,  
The carcases of the men, who rebelled against me.  
For their worm shall not die,  
And their fire shall not be quenched ;  
And they shall be an abhorrence to all flesh.

END OF THE FIRST VOLUME.

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